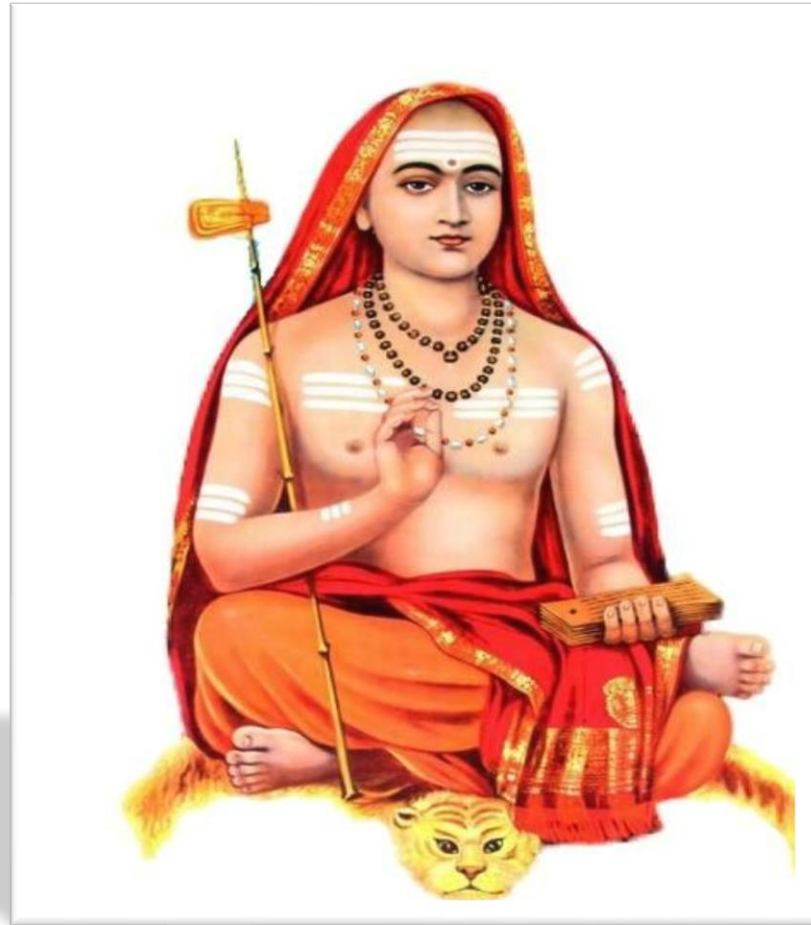


*Adi Sankaracharya's*  
**VIVEKACHUDAMANI**



**Important Verses**

## Topic wise Index

SR. No	Topics	Verse
1	Devoted dedication	1
2	Glory of Spiritual life	2
3	Unique graces in life	3
4	Miseries of the unspiritual man	4 to 7
5	Means of Wisdom	8 to 13
6	The fit Student	14 to 17
7	The four qualifications	18 to 30
8	Bhakti - Firm and deep	31
9	Courtesy of approach and questioning	32 to 40
10	Loving advice of the Guru	41 to 47
11	Questions of the disciple	48 to 49
12	Intelligent disciple - Appreciated	50
13	Glory of self - Effort	51 to 55
14	Knowledge of the self its - Beauty	56 to 61
15	Direct experience : Liberation	62 to 66
16	Discussion on question raised	67 to 71

SR. No	Topics	Verse
17	Gross body	72 to 75
18	Sense Objects, a trap : Man bound	76 to 82
19	Fascination for body Criticised	83 to 86
20	Gross body condemned	87 to 91
21	Organs of perception and action	92
22	Inner instruments	93 to 94
23	The five Pranas	95
24	Subtle body : Effects	96 to 101
25	Functions of Prana	102
26	Ego Discussed(Good)	103 to 105
27	Infinite love - The self	106 to 107
28	Maya pointed out	108 to 110
29	Rajo Guna - Nature and Effects	111 to 112
30	Tamo Guna - Nature and effects	113 to 116
31	Sattwa Guna - Nature and effects	117 to 119
32	Causal body - its nature	120 to 121
33	Not - self – Description	122 to 123
34	The self - its Nature	124 to 135

SR. No	Topics	Verse
35	Advice for self - Control	136
36	What is bondage? The reply	137 to 142
37	The Powers : Agitation and veiling	143 to 144
38	Bondage in action	145 to 146
39	Atma and Anatma - Discrimination	147 to 153
40	Negation of the five Koshas	
	a) Annamaya Kosha - Food sheath	154 to 164
	b) Pranamaya Kosha Vital - Air – sheath	165 to 166
	c) Manomaya Kosha - Mental sheath	167 to 183
	d) Vigyanamaya Kosha - Intellectual Sheath	184 to 188
41	Atman unattached	189 to 191
42	What is liberation? – Disciple	192 to 193
43	Self knowledge gives liberation	194 to 206
44	Anandamaya Kosha - Bliss sheath	207 to 210
45	Atman - Other than the five Koshas	211
46	What is Atman? Disciple	212
47	Nature of the self – Discussion	213 to 225
48	All manifestation absolute	226 to 236

SR. No	Topics	Verse
49	Brahman - Its nature	237 to 240
50	That thou art – Explanation	241 to 249
51	Attitude in meditation	250 to 253
52	Aids to meditation	254 to 266
53	Give up Vasanas - The method	267 to 276
54	End superimposition - The Means	277 to 292
55	The Perceived “ I “ Factor - False	293 to 297
56	Condemnation of the ego	298 to 309
57	Actions, thoughts and Vasanas - Renounce	310 to 319
58	Total Vigilance its price	320 to 329
59	In the one, no plurality	330 to 338
60	Spiritual growth - The secret	339 to 348
61	Cause - Effect - False	349 to 353
62	Samadhi its nature	354 to 372
63	Fully detached - Samadhi easy	373 to 378
64	Meditation - The technique	379 to 383
65	Continuous attention to the self	384 to 397

SR. No	Topics	Verse
66	No Diversity in reality	398 to 406
67	Atma - Vichar - Contemplation	407 to 413
68	Give up perceptions	414 to 418
69	The science of reality - Its benefits	419 to 425
70	Signs of a realised seer( Meditation Verses)	426 to 445
71	Prarabdha for a saint	446 to 464
72	There is no plurality	465 to 471
73	Experience of self - Hood	472 to 479
74	Practice of knowledge - Disciple	480 to 520
75	Final words of Advice	521 to 575
76	Blessed disciple liberated	576 to 578
77	The glory of the text - Book	579 to 581

## Index

SR. No	Verse No	Title	Page No
1	<a href="#">Verse 1</a>	Devoted dedication	1
2	<a href="#">Verse 3</a>	Unique graces in life	5
3	<a href="#">Verse 4</a>	Miseries of the unspiritual man	7
4	<a href="#">Verse 6</a>		12
5	<a href="#">Verse 11</a>	Means of Wisdom	17
6	<a href="#">Verse 14, 15</a>	The fit Student	20
7	<a href="#">Verse 18</a>	The four qualifications	26
8	<a href="#">Verse 19, 20</a>		32
9	<a href="#">Verse 21</a>		36
10	<a href="#">Verse 22</a>		39
11	<a href="#">Verse 23</a>		42
12	<a href="#">Verse 24</a>		47
13	<a href="#">Verse 25</a>		50
14	<a href="#">Verse 26</a>		55
15	<a href="#">Verse 27</a>		60

SR. No	Verse No	Title	Page No
16	<a href="#">Verse 32</a>	Courtesy of approach and questioning	67
17	<a href="#">Verse 33</a>		74
18	<a href="#">Verse 34</a>		80
19	<a href="#">Verse 36</a>		83
20	<a href="#">Verse 37</a>		85
21	<a href="#">Verse 43</a>	Loving advice of the Guru	87
22	<a href="#">Verse 47</a>		89
23	<a href="#">Verse 49</a>	Questions of the disciple	95
24	<a href="#">Verse 71</a>	Discussion on question raised	102
25	<a href="#">Verse 88</a>	Gross body condemned	103
26	<a href="#">Verse 96</a>	Subtle body : Effects	106
27	<a href="#">Verse 97</a>		113
28	<a href="#">Verse 98</a>		119
29	<a href="#">Verse 100</a>		123
30	<a href="#">Verse 108</a>	Maya pointed out	126
31	<a href="#">Verse 109</a>		140



SR. No	Verse No	Title	Page No
32	<a href="#">Verse 120</a>	Causal body - its nature	154
33	<a href="#">Verse 124</a>	The self - its Nature	157
34	<a href="#">Verse 125, 126</a>		163
35	<a href="#">Verse 127</a>		169
36	<a href="#">Verse 135</a>		171
37	<a href="#">Verse 137</a>	What is bondage? The reply	178
38	<a href="#">Verse 139</a>		185
39	<a href="#">Verse 140</a>		194
40	<a href="#">Verse 144</a>	The Powers : Agitation and veiling	198
41	<a href="#">Verse 145</a>	Bondage in action	201
42	<a href="#">Verse 148</a>	Atma and Anatma - Discrimination	209
43	<a href="#">Verse 153</a>		213
44	<a href="#">Verse 154</a>	a) Annamaya Kosha - Food sheath	224
45	<a href="#">Verse 155</a>		227
46	<a href="#">Verse 165, 166</a>	b) Pranamaya Kosha Vital - Air - sheath	231
47	<a href="#">Verse 167</a>	c) Manomaya Kosha - Mental sheath	242

SR. No	Verse No	Title	Page No
48	<a href="#">Verse 183</a>	c) Manomaya Kosha - Mental sheath	245
49	<a href="#">Verse 184</a>	d) Vigyanamaya Kosha - Intellectual Sheath	249
50	<a href="#">Verse 185</a>		252
51	<a href="#">Verse 186, 187</a>		261
52	<a href="#">Verse 206</a>	Self knowledge gives liberation	266
53	<a href="#">Verse 207</a>	Anandamaya Kosha - Bliss sheath	271
54	<a href="#">Verse 208</a>		279
55	<a href="#">Verse 209</a>		282
56	<a href="#">Verse 210</a>		287
57	<a href="#">Verse 211</a>	Atman - Other than the five Koshas	290
58	<a href="#">Verse 212</a>	What is Atman? Disciple	296
59	<a href="#">Verse 213, 214</a>	Nature of the self - Discussion	298
60	<a href="#">Verse 217</a>		305
61	<a href="#">Verse 223</a>		310
62	<a href="#">Verse 225</a>		319
63	<a href="#">Verse 230</a>	All manifestation absolute	336

SR. No	Verse No	Title	Page No
64	<a href="#">Verse 231</a>	All manifestation absolute	337
65	<a href="#">Verse 232</a>		343
66	<a href="#">Verse 233</a>		346
67	<a href="#">Verse 234</a>		350
68	<a href="#">Verse 235</a>		352
69	<a href="#">Verse 241, 242</a>	That thou art - Explanation	353
70	<a href="#">Verse 243</a>		368
71	<a href="#">Verse 244</a>		373
72	<a href="#">Verse 247</a>		378
73	<a href="#">Verse 248, 249</a>		380
74	<a href="#">Verse 251, 252</a>	Attitude in meditation	385
75	<a href="#">Verse 428</a>	Signs of a realised seer( Meditation Verses)	390
76	<a href="#">Verse 429</a>		394
77	<a href="#">Verse 432</a>		396
78	<a href="#">Verse 433</a>		399
79	<a href="#">Verse 434</a>		403

SR. No	Verse No	Title	Page No
80	<a href="#">Verse 435</a>	Signs of a realised seer( Meditation Verses)	406
81	<a href="#">Verse 441</a>		410
82	<a href="#">Verse 443</a>		412
83	<a href="#">Verse 448</a>	Prarabdha for a saint	413
84	<a href="#">Verse 449</a>		414
85	<a href="#">Verse 450</a>		415
86	<a href="#">Verse 451</a>		417
87	<a href="#">Verse 452</a>		419
88	<a href="#">Verse 453</a>		420
89	<a href="#">Verse 455</a>		421
90	<a href="#">Verse 460</a>		422
91	<a href="#">Verse 462</a>		425
92	<a href="#">Verse 463</a>		431
93	<a href="#">Verse 479</a>	Experience of self - Hood	437
94	<a href="#">Verse 489</a>	Practice of knowledge - Disciple	441
95	<a href="#">Verse 518</a>		443

SR. No	Verse No	Title	Page No
96	<a href="#">Verse 525</a>	Final words of Advice	445
97	<a href="#">Verse 577</a>	Blessed disciple liberated	447
98	<a href="#">Verse 578</a>		448
99	<a href="#">Verse 579</a>	The glory of the text - Book	449
100	<a href="#">Verse 581</a>		450

## Verse 1 :

सर्ववेदान्तसिद्धान्त  
गोचरं तमगोचरम् ।  
गोविन्दं परमानन्दं  
सद्गुरुं प्रणतोऽस्म्यहम् ॥ १ ॥

sarva-vedānta-siddhānta-  
gocaram tam agocaram  
govindam param-ānandam  
sad-gurum praṇato'smy aham

My salutations to Sri Sad-Guru Govinda who is of the nature of Bliss Supreme, who can be known only through the import of the essence of Vedanta and who is beyond the reach of the known instruments of perception. [ Verse 1]

- Normally Ishvara Namaskara, here Guru Namaskara.
- No difference between Guru / Ishvara.
- प्रणतोऽस्म्यहम् (Do Namaskara) = Guru to teach  
= Granthi, one who teaches, Upadesha

## Sad Guru :

- Teacher of Sad / Pure existence Brahman.

## What type of Guru :

- Embodiment of Ananda – Paramananda

## Sad Guru : Name :

- Govinda Bhagawat Padacharya is “Guru”
- Gauda Pada → Mandukya Karika

## **What is his Nature?**

- Not Physical body - Brahman - Not born one day

## **Paramatma :**

- Tam - Agocharam - Not Available for any regular instrument of knowledge.

## **Gochara - Object :**

- Agochara = Not object of perception / Inference / Scientific experimentation.
- Beyond Paureshaya Pramanas - Not available for human instruments of knowledge.

## **Collect data from matter :**

- Matter available for data collection / For science / For senses.
- 'Consciousness' - Have hypothesis / Not conclusive.
- Where physics stops... Available for metaphysics = Vedanta.

## **Available for Apaurusheya Pramana :**

- Instrument of knowledge available for revelation through Scriptures.
- Gochara = Subject Matter
- Siddanta = Tatparyam
- Tatparya Vishaya Siddanta Gochara = 'Essential teaching' of Sarva Vedanta.
- Paramatma = Essential teaching of all Upanishads
- In Upanishad - Annamaya Kosha... Not Tatparya Vishaya.

## **Anna :**

- Body grows because of food
  - Body Sustained in food
  - Body Dissolves into food
- }
- Taittiriya Upanishad
- Topic of Matter = Annamaya

## **Upanishad :**

- Talks about - Srishti - Cosmology... Don't compare to today's cosmology.
- How perception takes place.
- Stepping stone, arrive at 'Consciousness' and drop everything

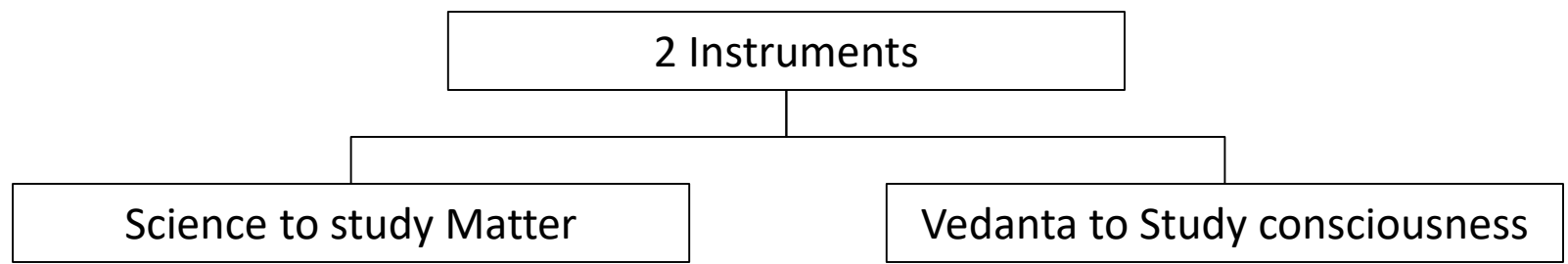
## **In Gita :**

- Krishna's conch = Panchajanyam
- Not Tatparyam / Not matter
- Na Tato Vidyate Bavaha
- Spirit

## **Upanishad :**

- Not for study for Matter
- Mind = Matter
- Brain / Psychology, Science will know
- Sprit not Available for science





- तमगोचरम् - Not available for science / Senses.
- Fire is hot... not from Upanishad
- To prove colour... Use eyes - Not ears
- To prove sound.... Use ears
- To prove consciousness... Use Vedanta

### **Who is Paramatma? My Guru :**

- Mangala Sloka / Prayer verse
- Verse 2 - 3 - 4 - 5 → Glory of Manushya Janma.

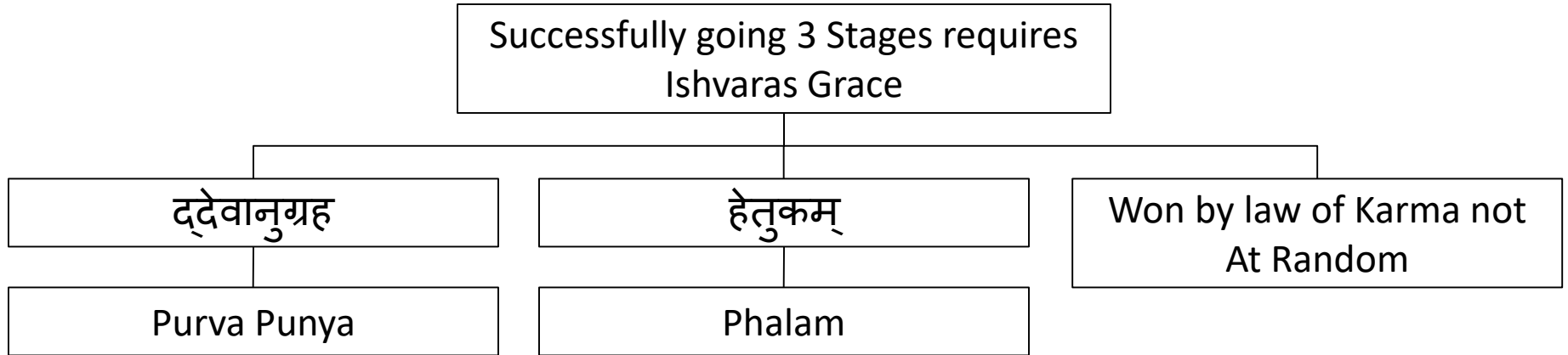
### Verse 3 :

दुर्लभं त्रयमेवैतद  
देवानुग्रहहेतुकम् ।  
मनुष्यत्वं मुमुक्षुत्वं  
महापुरुषसंश्रयः ॥ 3 ॥

durlabham trayam evaitad  
devānugraha-hetukam  
manuṣyatvaṁ mumukṣutvaṁ  
mahā-puruṣa-saṁśrayaḥ

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.  
[ Verse 3]

- दुर्लभं - Rareness... Important / Often quoted Sloka.



- I have earned Punyam = without acknowledging uncontrollable factors.

### 1) Manushyatvam :

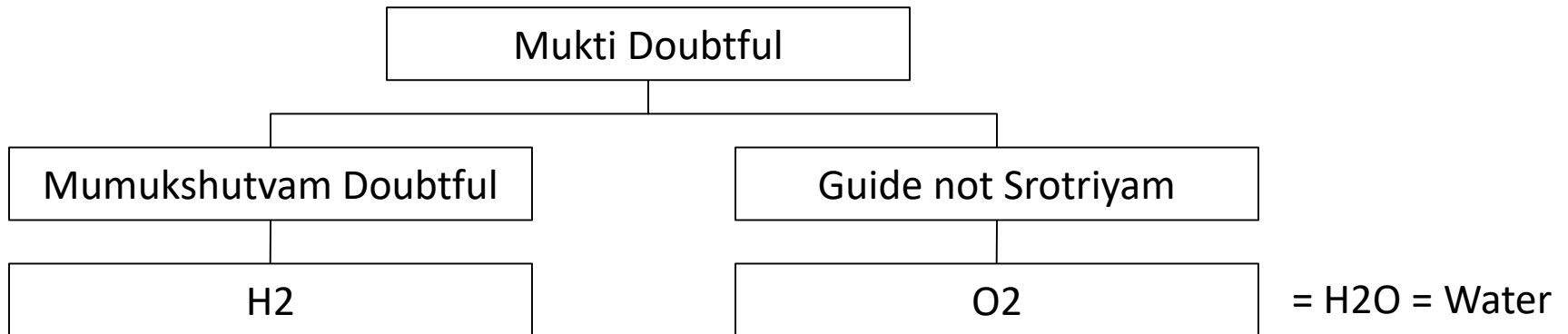
- Human Birth

### 2) Mumukshutvam :

- Desire for Moksha (Not for dharma / Artha / Kama)
- Recognise superiority of Moksha / Convert it into top priority of life.
- Require Dharma / Artha / Kama - Proportion of qty should be clear.

### 3) महापुरुषसंश्रयः :

- Support of Guru / Guide / Mukta Purusha / Srotriya Brahma Nishta Guru.
- Verse 1, 2, 3 - Gained by Ishvara Anugraha... Mukti is definite.



- Helplessly Sishya gets liberated.

## Verse 4 :

लब्ध्वा कथञ्चिन्नरजन्म दुर्लभं  
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।  
यस्त्वात्ममुक्त्यै न यतेत मूढधीः  
स ह्यात्महा स्वं विनिहन्त्यसद्ग्राहत् ॥ ४ ॥

labdhvā kathancin nara-janma durlabham  
tatrāpi puṁstvam śruti-pāradarśanam  
yastv ātma-muktyai na yateta mūḍhadhīḥ  
sa hy ātmahā svaṁ vinihanty asad-grahāt

Is there a man who, having somehow obtained this rare human birth, together with masculine temperament and also a complete knowledge of the scriptures, is foolish enough not to strive hard for Self-realisation? One verily commits suicide, clinging to things unreal. [ Verse 4]

- Having coming to such a height... in this Janma he has destroyed this life.
- Don't know which Punya - Resulted in this Janma
- कथंचि - Somehow.

Has पुंस्त्वं :

- Freedom from emotional complex / Mentally sane.

श्रुतिपारदर्शनम् :

- Knows remedy for Samsara - Purushe Jnanam.
- I am Samsari - Require Vedanta Jnanam for liberation.
- Indians blessed with knowledge, that our goal is Jnanam and Moksha.
- Nobel prize in foolishness... Self destroyer if knowledge not utilised.

## Revision :

### 1) Verse 2 to 5 :

- Glorifies human birth
- Janma / Interest to develop spirituality / Getting guru..

( 1 ) Manushyatvam	( 2 ) Mumukshutvam	( 3 ) Maha Purushamanasamshaya
<ul style="list-style-type: none"><li>- From Punya</li><li>- Karma</li><li>- From effect cause is inferred</li></ul>		<ul style="list-style-type: none"><li>- Strong Mind to become independent</li></ul>

## Aavani Attam :

- Anaadi Avidya Vasanaya... Because of Beginningless Avidya... I have taken so many births Pakshi / Pashu / Mriga / Janma.
- I Myself do not know what, Punya karma I have done.
- Weak mind = Samsari.

## Vedanta :

- Sanyasi mind - Don't lean on anyone
- Mentally Sanyasi ( Purustvam)

## Materialistic Society :

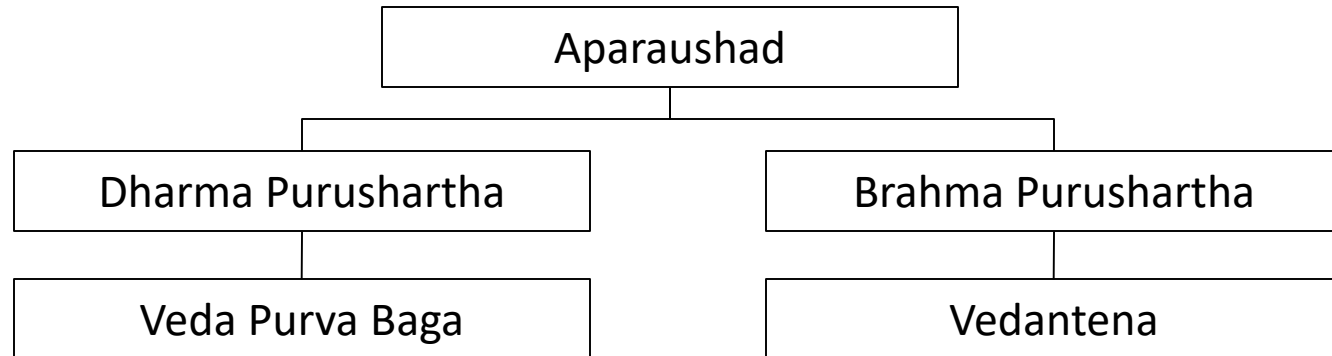
- Knowledge / Religion - Converted into Money Artha / Kama.

Material Society	Religious Society
<ul style="list-style-type: none"> <li>- People will go Himalayas if gold is there</li> <li>- 2 Purushartha</li> <li>- Artha / Kama</li> </ul>	<ul style="list-style-type: none"> <li>- Temple in Kedarnath, people will go</li> </ul> <p><b>What's Motive?</b></p> <ul style="list-style-type: none"> <li>- Culture with Spiritual values / Punyam</li> <li>- Here alone can learn</li> </ul> <p><b>Purushartha :</b></p> <ul style="list-style-type: none"> <li>- Dharma (Punyam) / Moksha(Brahman)</li> <li>- Can't be revealed through perception</li> <li>- Adrishtam = Pratyaksha and Anumana Agocharam</li> <li>- Beyond perception and Inference</li> <li>- Through Veda Purva</li> <li>- Atenindriya / Apaurusheya - Vishaya beyond Human instrument</li> <li>- Where Veda is there, there alone will be Dharma Purushartha</li> </ul>

- Atma / Brahman / Moksha / Chaitanyam... Atenindriya, Beyond human instrument - can't be studied by perception / Logic / Maths / Science - Experimentation..
- We do experience consciousness through matter...
- Matter-free consciousness can never be understood without Shastra Pramanam.
- 'Consciousness' is a phenomenon of brain / Neurological / Electrical phenomenon with science.

## Consciousness :

- Independent of Brain known through Shastra = Moksha = 4<sup>th</sup> Purushartha.
- Known through Vedanta.



- Can take dharma / Moksha... Only through Vedanta.

## Buddha :

- Got knowledge through Vedas... Wayne Dyer... Talks about Dharma / Moksha.
- Priorities confused - If US settled.

## India :

- Greatness with respect to dharma / Moksha - Artha - Kama subservient.
- In USA - Dharma / Moksha - Non existent... Or Subservient.
- Suppose there is conflict between.

Duty	Spirituality
To others	Duty to our self

- Kusalam Di Pratatitanyam - Don't be negligent of duty to yourself....
- Spend time for my dharma / Artha / Kama / Moksha.
- Fulfil others to get Moksha...
- He is Jivatma / Has dharma / Artha / Kama.
- If a person doesn't work for Moksha - He is confused and priorities not clear.. .
- Self destroyer / Holds on to Anatma / Asat...( All except Jnanam and Moksha)
- Serving fully / body/ society... Preoccupied... No time for spirituality.
- Anatma = Asat = Mithya = Unreal world of action / Results of things / Beings And drops real = Self destruction.



## Verse 6 :

वदन्तु शास्त्राणि यजन्तु देवान्  
कुर्वन्तु कर्माणि भजन्तु देवताः ।  
आत्मैक्यबोधेन विनापि मुक्तिः  
न सिद्ध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

vadantu śāstrāṇi yajantu devān  
kurvantu karmāṇi bhajantu devatāḥ  
ātmaikya-bodhena vināpi muktiḥ  
na siddhyati brahma-śatāntare 'pi

Let erudite scholars quote all the scripture, let gods be invoked through sacrifices, let elaborate rituals be performed, let personal gods be propitiated---yet, without the realization of one's identity with the Self, there shall be no liberation for the individual, not even in the life times of a hundred Brahmas put together. [ Verse 6]

- Jnanam alone can give Moksha

## Misconception :

- Many paths to Moksha.
- No physical travel... If there is physical distance - Go by air / Land / Sea.
- If time wise distance - Many paths possible.

## Moksha :

- Distance caused by ignorance(Between me and my goal)
- Many paths for Jnana Yogyata.
- For getting prepared mind - Japa / Puja / Service / Pilgrimage.

## 4<sup>th</sup> Chapter : Many Paths for Purification :

- Dravya / Tapo / Yoga - Svadhyaya Parayanam / Vratam / Pranayama.

- Without Jnanam person can practice many Sadhanas
- Japa / 3 Hours Puja / Sundara Kanda Parayanam... Not study Vedanta.

### Realise Atma :

- Look inside - Why look outside
- Without Jnanam - No Moksha
- वदन्तु शास्त्रा - Let him study Mimamsa / Tarqa / Vyavahara / Science...
- यजन्तु देवान्
- Dukrin (Name of Root) Karne( Meaning to Root)

### Roots :

- Verbs born out of root
- Noon born out of root (Dhatus)
- Vad – To Speak
- Gam – To Go
- Da – To Give
- Let him do Ramnavami / Krishnashtami / Yogas in scriptures.

### 27 Years for Grihasta :

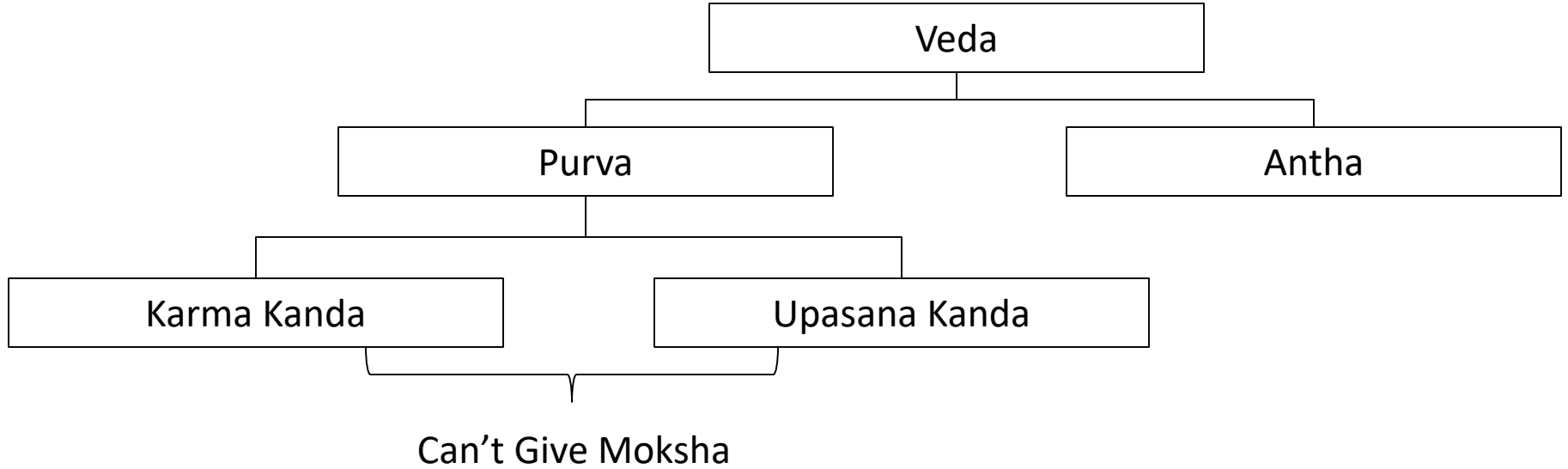
- 7 Havir
  - 7 Soma
  - 7 Paka
- } Panchamaha Yagna and 26 Compulsory

**कुर्वन्तु कर्माणि :**

- Let him do Any no action

**भजन्तु देवताः :**

- Let him do Devata Meditations.



**ब्रह्मशतान्तरेऽ - पि मुक्तिः :**

- No Mukti for 100 Brahmaji's
- Brahmaji = 1 Day = 2000 Chatur Yuga(2000 × 43,200 Years)



100 Years of life = 311,040,000,000,000

- Without knowledge of Jivatma / Paramatma - Aikyam... no Moksha.
- आत्मैक्यबोधेन विना न सिध्यति
- Can't give up religious life style - Puja / Japa / Tapa

- Dropping easy - Not condemn role of religious practices, But highlight role of knowledge.
- Extremely important for Chitta Shudhi
- Without Jnanam - Pujas are incomplete
- Without Puja - Jnanam is impossible
- Without Advaitam - Dvaitam is incomplete
- Without Dvaitam - Advaitam is impossible
- Without Puja... One can't get Jnanam...

### **Why :**

- Upasana and Veda Purva... Then Veda = Jnana Kanda
- 3 Ashramas and karma and Upasana and Jnanam.
- Don't stop with that... Go to next stage.

**Revision :**

**Verse 6 - 74 :**

Jnanam and Jnana	Sadhanam
<ul style="list-style-type: none"><li>- Self Knowledge</li><li>- Gives Liberation</li></ul>	<ul style="list-style-type: none"><li>- Means of self knowledge</li><li>- Rituals / Upasana can't give liberation but can't but renounced but very useful to come to Jnanam</li></ul>

## Verse 11 :

चित्तस्य शुद्धये कर्म  
न तु वस्तूपलब्धये ।  
वस्तुसिद्धिर्विचारेण  
न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

cittasya śuddhaye karma  
na tu vastūpalabdhaye  
vastu-siddhir vicāreṇa  
na kiñcit karma-koṭibhiḥ

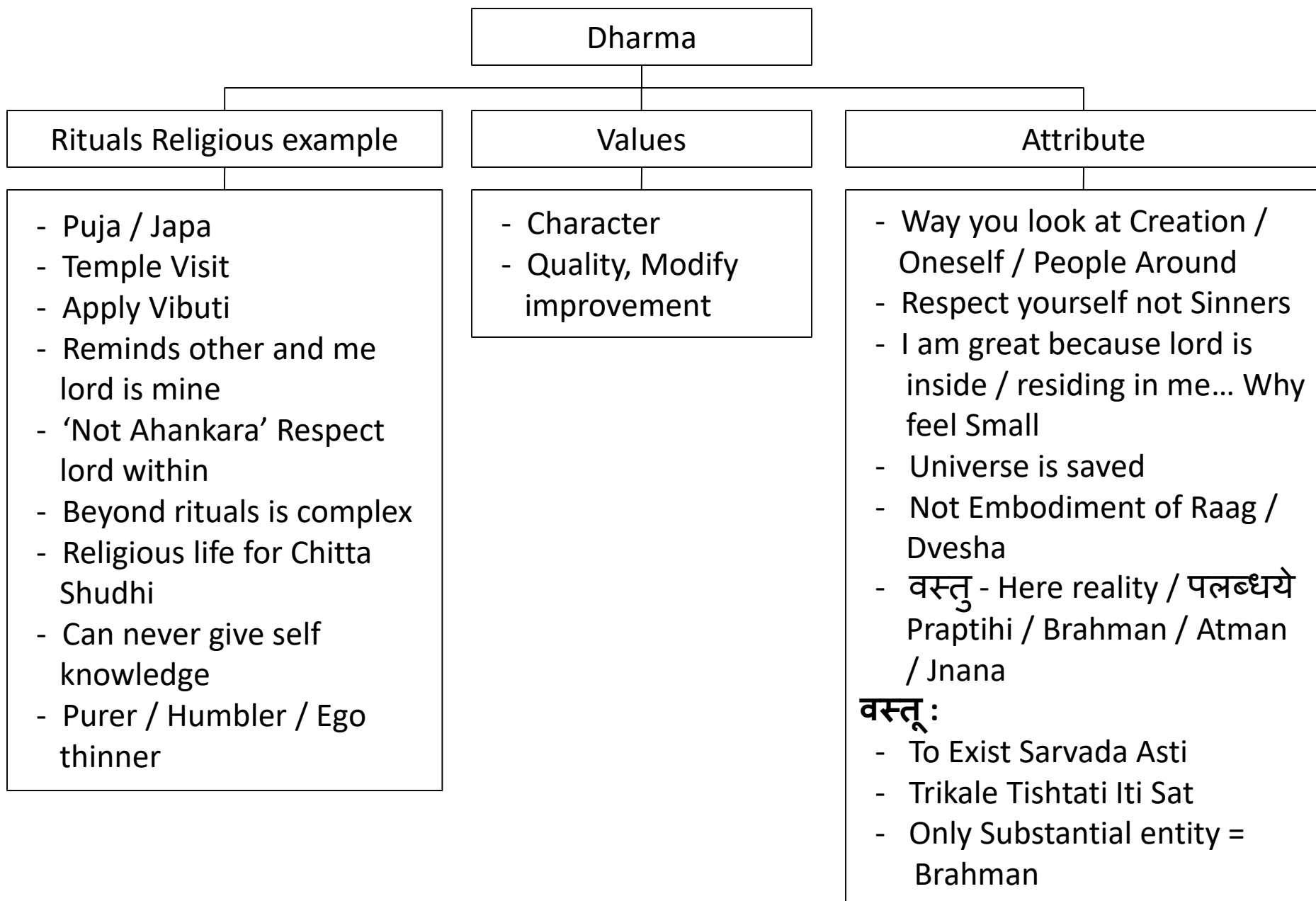
Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

- चित्तस्य शुद्धये



Relative role of Karma Yoga and Vichara

- Dharmic = Religious way of life
- Panchamaha Yoga



- Brahman is never possible to be obtained by religion.
- Brahman / Jnana Prapti through Shastra Vichara... Philosophical Pursuit.

- वस्तुसिद्धि... Attain Moksha... न किञ्चित्कर्मकोटिभिः
- Yaga / Puja / Intense Bajan / Cry will not replace enquiry.
- Lord will make you love enquiry.
- Lord will change Mind / Attribute.

Religious	Philosophy
<ul style="list-style-type: none"> <li>- Gives Purity</li> <li>- Purva Mimamsa</li> </ul>	<ul style="list-style-type: none"> <li>- Give Knowledge which gives freedom</li> <li>- Uttara Mimamsa</li> <li>- Not Fantastic / Short sighted Approach</li> <li>- Accept all religious / Catholic at heart / Generous / All religious lead to Moksha</li> <li>- Nada / Kundalini Yoga Also</li> </ul>



## Verse 14 :

अधिकारिणमाशास्ते  
फलसिद्धिर्विशेषतः ।  
उपाया देशकालाद्याः  
सन्त्यस्मिन्सहकारिणः ॥ १४ ॥

adhikāriṇam āśāste  
phala-siddhir viśeṣataḥ  
upāyā deśa-kāladyaḥ  
santy asmin saha-kāriṇaḥ

Ultimate success in spiritual endeavors depends chiefly upon the qualifications of the seeker. Auxiliary conveniences such as time and place all have a place indeed, but they are essentially secondary. [Verse 14]

## Verse 15 :

अतो विचारः कर्तव्यो  
जिज्ञासोरात्मवस्तुनः ॥  
समासाद्य दयासिन्धुं  
गुरुं ब्रह्मविदुत्तमम् ॥ १५ ॥

ato vicāraḥ kartavyo  
jijñāsor ātma-vastunaḥ  
samāsādyā dayā-sindhum  
gurum brahmaavid uttamam

Therefore, a true seeker of the Self should proceed with his inquiry after duly approaching a Master who is established in the experience of the Self and who is an ocean of compassion. [Verse 15]

- Qualifications Plays important role in the rise of knowledge.

## Example :

- Prepared plant required... for seed to grow.
- Desert Land - No Use - Not Mistake of seed, Tilling land important.

- Moksha depends on competency of study.
- Vedanta Rahasyam... Siksha Valli - Upanishad
  - = Rahasyam
  - = Guhyam
  - = Guhyatama
  - = Sacred

### **Therefore not taught to public :**

- Why kept secret... Success depends on receiver
- Vedanta counter product... न बुद्धि Bhedam Janeyat.

### **Karma Yoga (Not Vedanta):**

- Values / Ashtanga yoga / Yama - Niyama... dharma Shastra... in schools / Colleges.
- 1/6 - 2/16 - 3/17 - 4/3 → No Vedanta...

### **Dharma Shastra :**

- Upanishad - Morning talks - in Secret to Adhikari

### **Chandogyo Upanishad : 8<sup>th</sup> Chapter :**

- Brahmaji - 4 Heads - 4 Vedas

Indra	Virocana
Deva	Asura
<ul style="list-style-type: none"> <li>- Didn't Understand</li> <li>- 4<sup>th</sup> Time gains knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- Didn't Understand</li> <li>- Sensualist / Money Pradhana</li> </ul>

### देशकालाद्या :

- Ideal place... Required not central Station.
- Gurukula / Sacred place / Time - Age(Parikshya Lokan Karma Chitan)
- Sanyashrama contributory causes.

### Dakshinamurthy Stotram :

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं  
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं  
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam  
Varssisstthaam-Te Vasad Rssigannaih Aavrtam Brahma-  
Nisstthaih |  
Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-  
Muurtim  
Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-  
Miidde ||1||

Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful.. but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy.[Verse 1]

- Varssisstham - Te - Old Students.

Karma Yoga	Jnana Yoga
- Youngsters	- Maturity required.. Seen what material things can give

**आध्या :**

- Environment - Not in Living Room
- Nimittam = Condition... / उपाया Support - Means Auxiliary causes.

**आस्मिन् :**

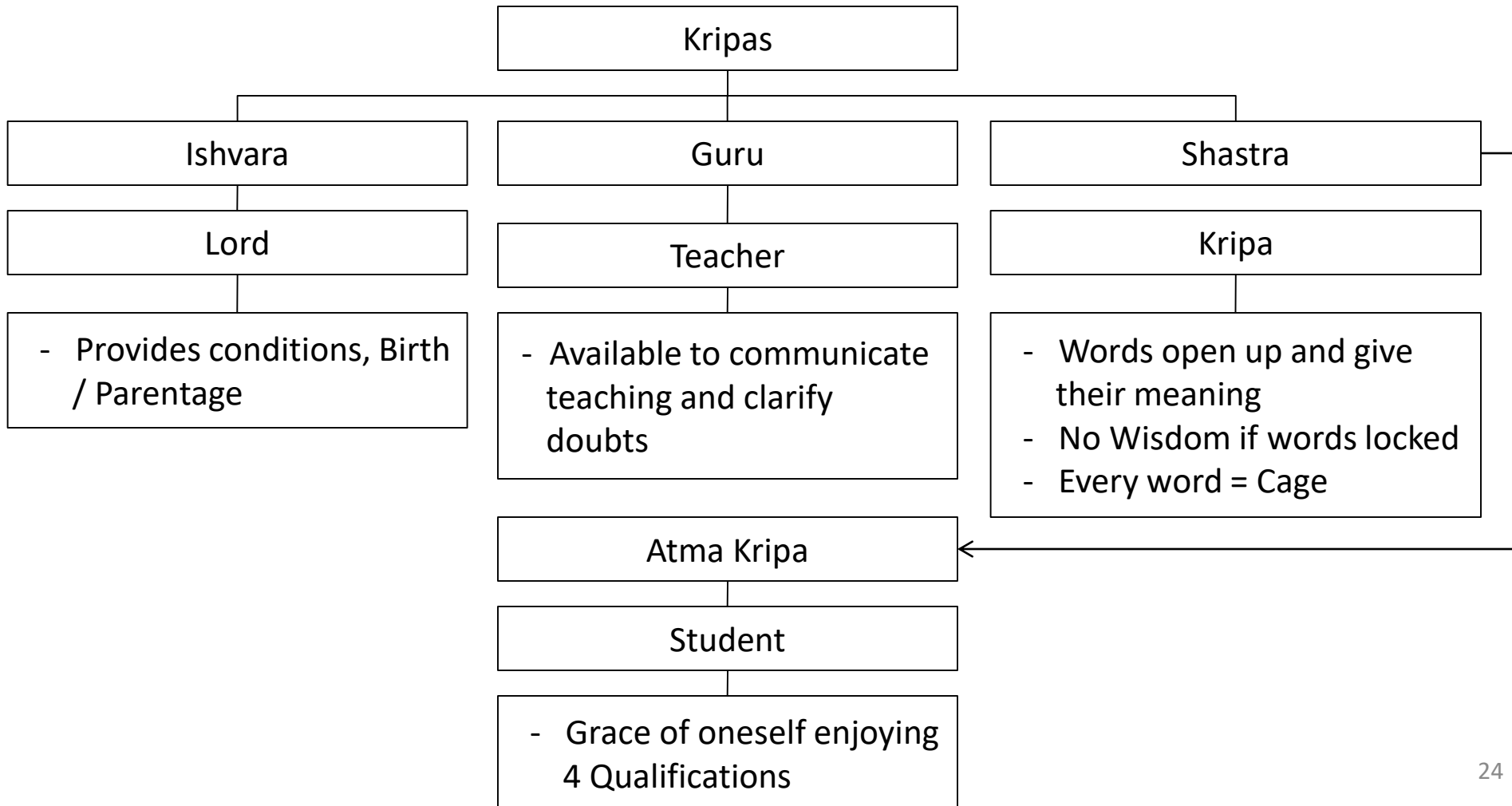
- For Moksha.

**Revision :**

**1) Preparatory Steps : 14 - 40**

**Verse 13 :**

Role of Sadhana Chatushtaya Sampatti	Guru Upasadhanam
Qualification Makes Mind ready	Fills Mind with wisdom



- Moksha = Jnanam bird engaged in words.
- Sampradaya key opens Cage of Upanishadic word... Makes Jnanam bird gets released.
- Shastra words become factual for me in my heart... is opening of Shastram.

### **What is most important?**

- Atma Kripa... other 3 automatic
- Rising sun - Waiting people to tap the light...
- Guru / Shastra / Ishvara Kripa - Open... Available all the time.

## Verse 18 :

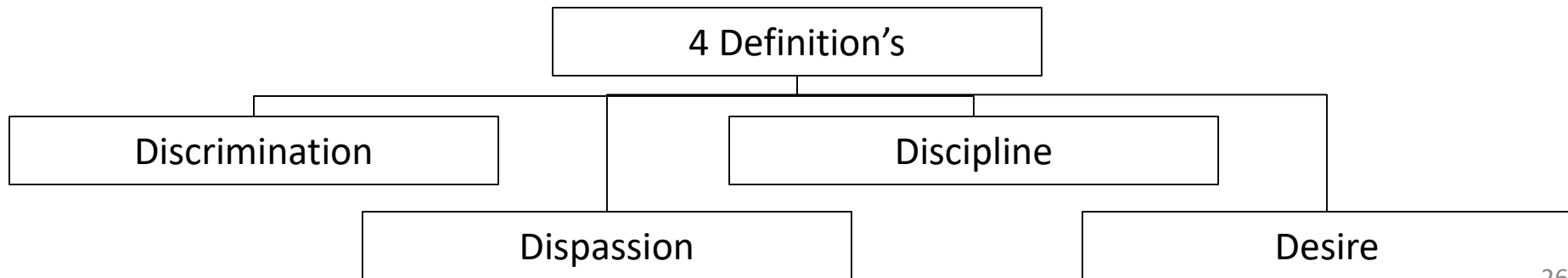
साधनान्यत्र चत्वारि  
कथितानि मनीषिभिः ।  
येषु सत्स्वेव सन्निष्ठा  
यदभावे न सिध्यति ॥ १८ ॥

sādhanaṇanyatra catvāri  
kathitāni manīṣibhiḥ  
yeṣu satsveva sannīṣṭhā  
yad-abhāve na sidhyati

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

### Student must be :

- ( 1 ) Viveki / ( 2 ) Have Dispassion / ( 3 ) Have 6 Fold inner Virtues / Wealth / ( 4 ) Have Mumukshutvam, desire for inner freedom.
- Sharira Mastery of Mind, not bothered about Male / Female... Exterior... Grihasta / Kshatriya...
- Intense desire alone will be implemented for inner freedom...
- Teevra Mumukshutvam gets translated into Jnanam.

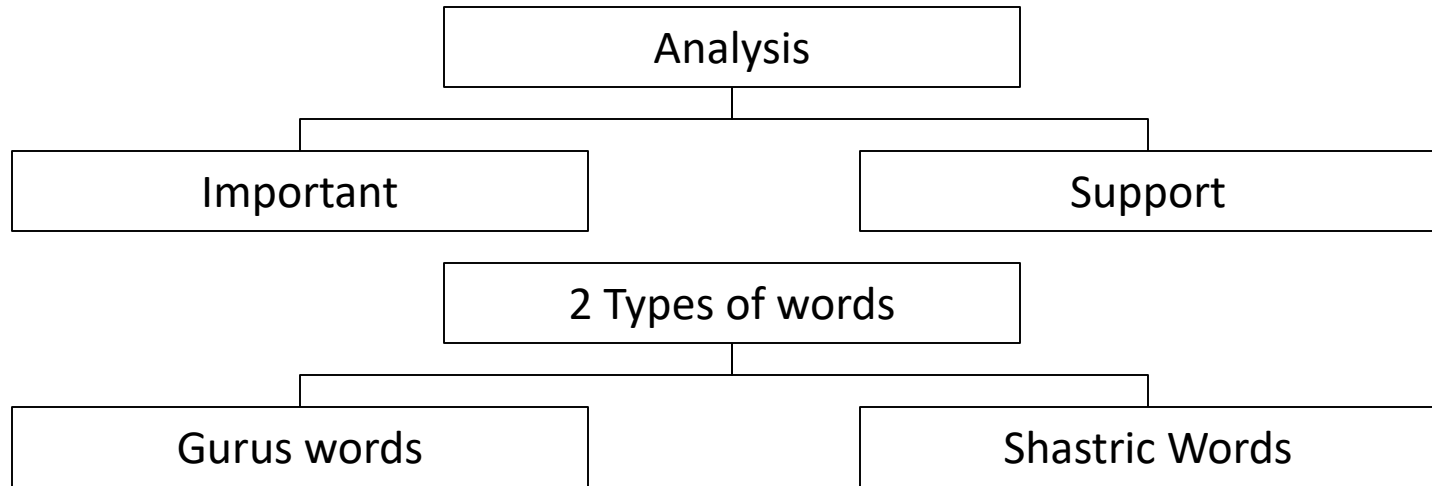


- With 4 Qualifications only, there is Eligibility for Brahma Jnanam / Brahman Jingyasa Vichara.
- No Perfect Sadhana Chatushtaya Sampatti... if there is Curiosity / casual interest its Enough...



## Revision :

- 1) In presence of qualifications alone Jnanam takes place study Fruitful.
- General intellectual qualification - Language / reasoning / Analysis.
  - Source Verbal form.

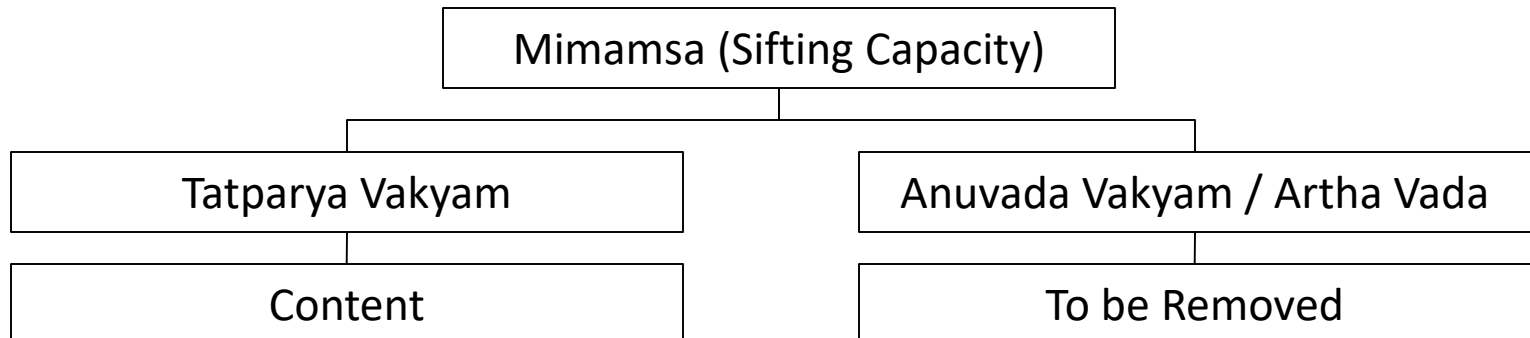


## Gita : Chapter 1 :

- 'Problem of Samsara' Drop others

## Katho Upanishad :

- Qualification of Nachiketa / You.



## Particular Qualification :

- 2<sup>nd</sup> Stage of Preparation
- Sadhana Chatushtaya Sampatti – Viveka / Vairagyam / Sadhana Chatushtaya Sampatti / Mumukshutvam

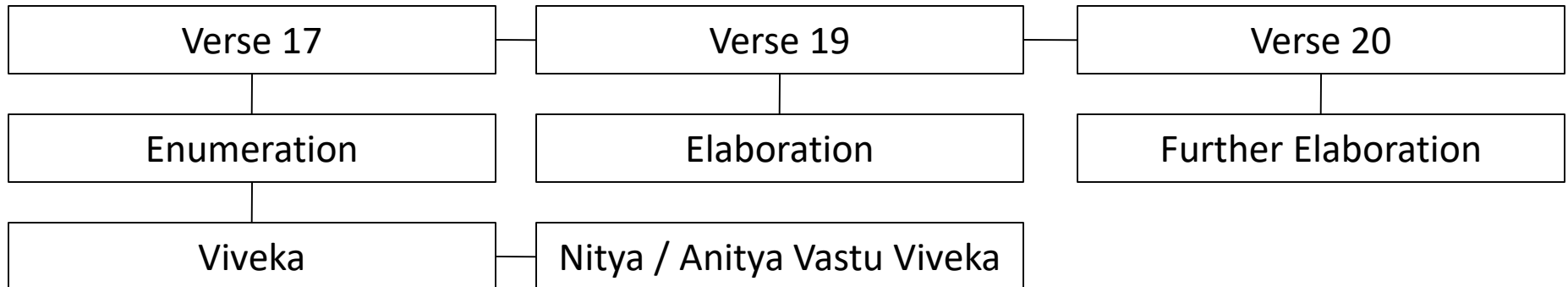
## 1<sup>st</sup> Stage :

- Compulsory Study

Vyakaranam	Tarqa	Mimamsa
Language	Reasoning	Analysing

## 2<sup>nd</sup> Stage :

- Discrimination / Dispassion / Discipline / Desire.



## Why Viveka :

- Holding on to permanent will give me real security.
- When person falling.. Hold.. To Tamarind Branch not Mango Branch(Will fall)
- Holding to Impermanent = Dukham...

## **Dispassion : Vairagya :**

- From sensory pleasures - Contact born / Material dependence...

### **How pleasures Acquired ?**

- By karma Phala..
- Every pleasure due to Purva karma...
- All Karma Phalam = Ephemeral.
- Acquired experienced in Bhu / Para - Svarga Loka



Earthly / Heavenly pleasures born out of Punyam All = Anityam.

- Detachment to all Anaya pleasures not hatred towards them...
- Enjoy them... Let mind be prepared for loosing them.
- Vairagya = Viveka Phalam  
= Consequence of Viveka
- Sadhana Chatushtaya Sampatti ... Inner wealth...
- Worldly wealth - Purchases worldly pleasure.
- Inner wealth - Purchases Moksha Pleasure / Spiritual Journey / Wealth = Sadhana Chatushtaya Sampatti.

## **Kshama and 5 :**

- Thought control
- Mind control - Dispassion to Anitya Vastu.

## **4<sup>th</sup> : Mumukshutvam :**

- Passion for Nitya Vastu... Mumukshutvam
- Has obsession / Eager / Curious... Directed towards spirituality.

## Verse 19 :

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।  
इहामुत्रफलभोगविरागस्तदनन्तरम् ।  
शमादिषट्सम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ १९ ॥

ādau nityānitya-vastu-vivekaḥ parigaṇyate  
ihāmutra-phala-bhoga-virāgas tad-anantaram  
śamādi-ṣaṭka-sampattir mumukṣutvam iti sphuṭam

(While enumerating the qualifications), first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with calmness; and the last is undoubtedly an intense desire for liberation. [Verse 19]

## Verse 20 :

ब्रह्म सत्यं जगन्मिथ्येत्ये  
रावरूपो विनिश्चयः ।  
सोऽयं नित्यानित्यवस्तु  
विवेकः समुदाहृतः ॥ २० ॥

brahma satyam jagan mithyety  
evam rūpo viniścayaḥ  
so'yaṁ nityānitya-vastu-  
vivekaḥ samudāhṛtaḥ

A firm conviction that Brahman alone is Real and the phenomenal world is unreal is known as discrimination between the Real and the unreal. [Verse 20]

## Viveka / Nitya - Anitya Vastu Viveka / What is Nitya?

- Jagat = Mithya = Anityam

= World is impermanent (Things, Beings, Situation)

Gita :

आब्रह्मभुवनाल्लोकाः  
पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय  
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ  
punarāvartinō'rjuna |  
mām upētya tu kauntēya  
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

**Duration of Brahma :**

- 2000 Chatur Yuga = 1 day of Brahman × 365 Days = 1 Year × 100 Years = Anityam..
- Has to Vacate Brahmaji Post one day...
- Upto Brahma Loka... Anitya.. Drida Jnanam.

## Drida Jnanam by 3 Methods

- “VI – Nischaya”

### Pratyaksha

- Everything around me
- Perishing
- Alexander / Hitler / Shankara
- Earth goes

### Anumana


- Svargaloka Pleasure – Fruit
- Whatever is Karma Phalams = Anityam
- Inference / can't see
- Infer fire with smoke
- Ephemerality of heaven because Karma Phalam
- Our Death / Mortal, how we know
- By inference
- Born / will die
- Buddhi required

### Shastra

- Everything around you perishable
- Curiosity? Is there something eternal
- Not Available for perception
- What is truth / Permanance Essence of world, don't know by Pratyaksha / Anumana
- Shastra Introduces – Brahman(Vedanta) / God (Purana)

### Advantage of Bhagawan :

- Has Born - wants you only.
- Brahman... Praying difficult... No Form / Taste... Brahman = Bhagawan = Nitya Vastu
- If you want security hold on to Bhagawan - Nitya Vastu...

- Brahman = Satyam = Nityam
  - Jagat = Anityam
  - Diagnosed problem...
- 
- Definite knowledge = Nitya Anitya Vastu Viveka



## Verse 21 :

तद्वैराग्यं जिहासा या  
दर्शनश्रवणादिभिः ।  
देहादिब्रह्मपर्यन्ते  
ह्यनित्ये भोगवस्थुनि ॥ 21 ॥

tad vairāgyam jihāsā yā  
darśana-śravaṇādibhiḥ  
dehādi-brahma-paryante  
hy anitye bhoga-vastuni

The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called 'Detachment'. [Verse 21]

### Vairagyam : जिहासा :

- Mental preparedness to loose anything / Ephemeral.
- Not prepare to loose permanent thing
- Never lost
- Loose the losable / Intelligence.

#### Preparation

- I Don't possess
- Avoid

- Possess and be ready to loose
- When time comes
- Preparedness for Death = Intelligence

- For local Journey = Buy ticket...
- Definite journey = Preparation...
- जिहासा... w.r.t. नित्ये भोगवस्तुनि
- w.r.t. impermanent pleasure / Physical body - Temporary.
- Luxury - Bhagawan has given / Don't recognise value of health / Organ.
- Deha to Brahmaji - 'Hiranyagarbha' - Chatur Mukha Brahma - Highest pleasure.

### Enjoy :

- Be ready for जिहासा - Loose...

### How :

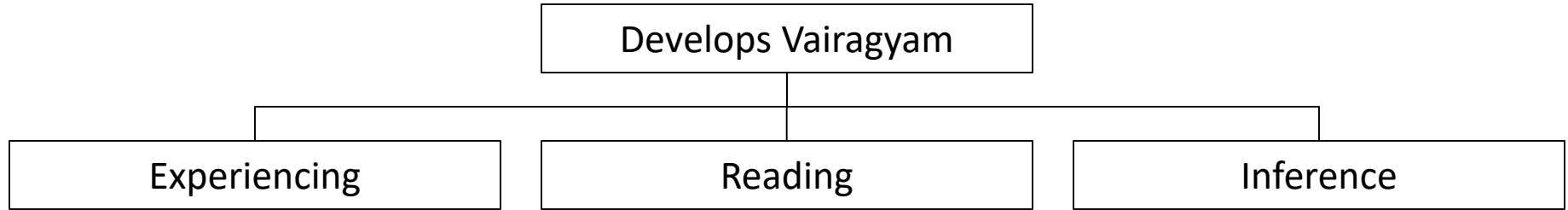
- दर्शनश्रवणादिभिः - Through experience...

### Initially :

- Everything is Shashvatam...
- Samshana Vairagyam = Temporary Vairagyam
- Smoky Vairagyam = Along with smoke comes Vairagyam

= Smoke goes - Vairagyam goes

- Vairagya from Sravanam - Read Puranas / Ramayana.
- Rama Avatara - Couldn't enjoy kingdom - Madira sent Rama to forest...
- Nobody can escape ups / Downs.



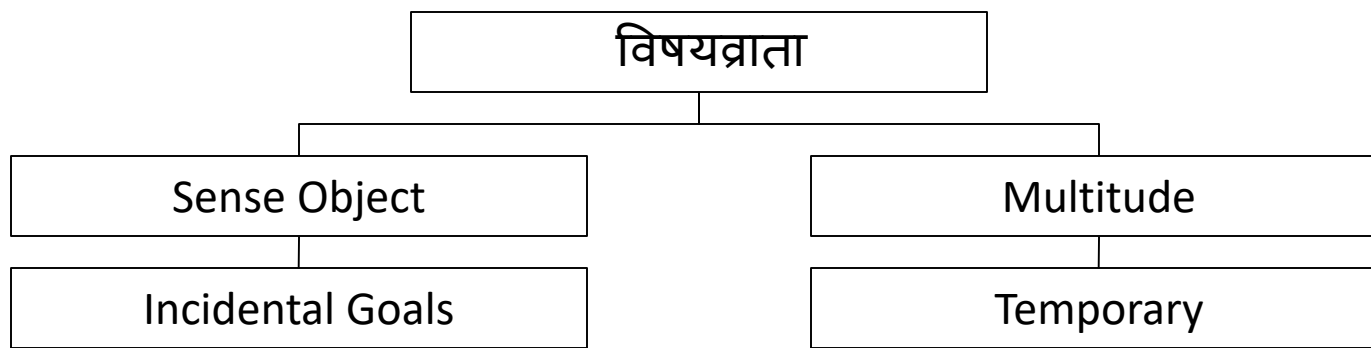
## Verse 22 :

विरज्य विषयव्राताद्  
दोषदृष्ट्या मुहुर्मुहुः ।  
स्वलक्ष्ये नियतावस्था  
मनसः शम उच्यते ॥ २२ ॥

virajya viṣaya-vrātād  
doṣa-dṛṣṭyā muhur muhuḥ  
svalakṣye niyatāvasthā  
manasaḥ śama ucyate

The tranquil state of mind when it rests constantly upon the contemplation of the goal after having again and again detached itself from myriad sense objects through a process of continuous observation of their defects, is called Sama. [Verse 22]

- Kshama = Focusing capacity of Mind
- Never loosing Priority of life... 'Spiritual Accomplishment'
- Education / Grahasta  
Vanaprasta  
Sanyasi } Means... Not end
- Bird / Lion trains children...
- Taking Means for end... Remembering end, is Kshama.
- Temporary Goals / Incidental goals of life = विषयव्राता.



- Give temporary to sense objects attention... Give Maximum attention / Long lasting attention to Atma.

### Eating :

- **ஊறுகாய்** - With curd rice



Not 24 Hours



Localised Attention - Did I Eat / Not?



Proper focus – Pay proper Attention

- By Seeing impermanent goals - As Impermanent  
Permanent Goals - As incidental
- Life long they will pay Attention to me... Creates problem.
- See incidental / Permanent Goal correctly (My Own inner growth)

## मुहुर्मुहुः : Repeatedly remind :

- Give up incidental Pursuit... Full time Available...
- Have Project of attending class... Focus on your Goal.
- Discovery of inner fulfillment / Permanence / Security = Moksha
- Permanently focused condition...
- Dispassion - Expressed inner Maturity not externally...

## Verse 23 :

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।  
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।  
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ २३ ॥

viṣayebhyaḥ parāvartya sthāpanam svasva-golake  
ubhayeṣām indriyāṇām sa damaḥ parikīrtitaḥ  
bāhyān ālambanam vṛtter eṣoparatir uttamā

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

## Damaha :

- Sensory discipline...

## न्द्रियाणां परावर्त्य :

- Sense organs are turned away from sense objects - Not stuck in sense objects when interaction is over
- For interaction - Keep contact of sense organs.
- Don't dwell on sense objects after interaction !!

## Where are they kept?

- Sense organs kept in original place... corresponding physical part.

Organ / Golakam	Sense organ / Invisible faculty
<ul style="list-style-type: none"> <li>- Eye</li> <li>- Remain in body</li> <li>- Torch light in hand</li> </ul>	<ul style="list-style-type: none"> <li>- Perceptual faculty</li> <li>- “Indriyam” goes out</li> <li>- Faculty goes out</li> <li>- Beam of consciousness pervades object and illumines object</li> <li>- After illumination Indriyam comes back and rests in Golakam - ‘Eye’ After Turning them from sense organs</li> </ul>

- Both Jnanindriyas and Karmeindriya - Judiciously / Economically used = Moderation.

**Gita : If not done :**

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

**dhyāyatō viṣayān puṁsaḥ  
saṅgastēṣūpajāyatē |  
saṅgāt sañjāyatē kāmaḥ  
kāmāt krōdhō'bhijāyatē || 2-62 ||**

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- When sense organs dwell on object repeatedly, they get addicted to those objects.
- Like Smoker - Cigarette
- Coffee drinker - Coffee... Head ache if coffee not available.
- Param Brahma becomes slave of cigarette / Coffee - Conquers person / ‘No’ – Prarabdam.



**அரை :**

- Consciously voluntarily abused my free will...
- Enslaved myself and blame Lord and stars...
- Prevention better than cure - Don't have 1<sup>st</sup> drink!!
- Don't put leg in mud and Then wash..

## Revision :

### 8 Preparations for Student :

- i) Medha
- ii) Vyavastho
- iii) Goha / Poha Vicharalakshanatvam
- iv) Sadhana Chatushtaya Sampatti... (4 ).. Viveka / Vairagya

### Shama :

- Priority of life
- Damaha - Sense control
- Sense organ do not remain in external world, when not required.
- v) Guru Upasadhanam.
- Thrifty - Used when / Where required, Similarly sense organs - 5 Holes(Like holes in Pot)
- Mind, Energy, Water
- Pot - Water - 5 Holes.. Drained... Plug hole if water not to be drained.
- Mental energy Sense organs - Plugged - Use sparingly.
- How energy wasted... because sense organs capable of producing Raag / Dvesha / Krodha / Lobha...
- Developing this is called 'Damaha'

## Uparati /Quietitude - 3 Meanings :

### Definition 1 :

- Uparama - Svadharma Anushtanam - Confining to Svadharma in Tattwa Bodha.
- Reducing “Sakama - Nishida karma”... Nishkama duty is there.

### Definition 2 :

- Uparati = Sanyasa... Withdraws from all duty... No religions / Family / Social.

### Definition 3 :

- Vrttere Bahyanalambanam...
- Mind doesn't go through sense organs in Damah.
- Within mind, condition - Retained.

Damaha	Uparama
- Pull sense organs	- Retain sense organs should not to go again - Mother pulls child from fire! - Vritti not going to external object once again

- Restless mind can't study..

## Verse 24 :

सहनं सर्वदुःखाना  
अप्रतीकारपूर्वकम् ।  
चिन्ताविलापरहितं  
सा तितिक्षा निगद्यते ॥ २४ ॥

sahanam sarva-duḥkhānām  
apratīkāra-pūrvakam  
cintā-vilāpa-rahitaṁ  
sā titikṣā nigadyate

Titiksha or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them. [Verse 24]

### Titiksha :

- Kshama / Shanti / Endurance power.
- Capacity to endure pain / Difficulties (Physical and mental) without breaking down.
- All discomfort caused by Adhyatmika - Bautikas - Neighbour

Deivikam - Pain

- Read Puranas - To show pain in life  
- Human life involves Dvandas

### Matra Sparsha :

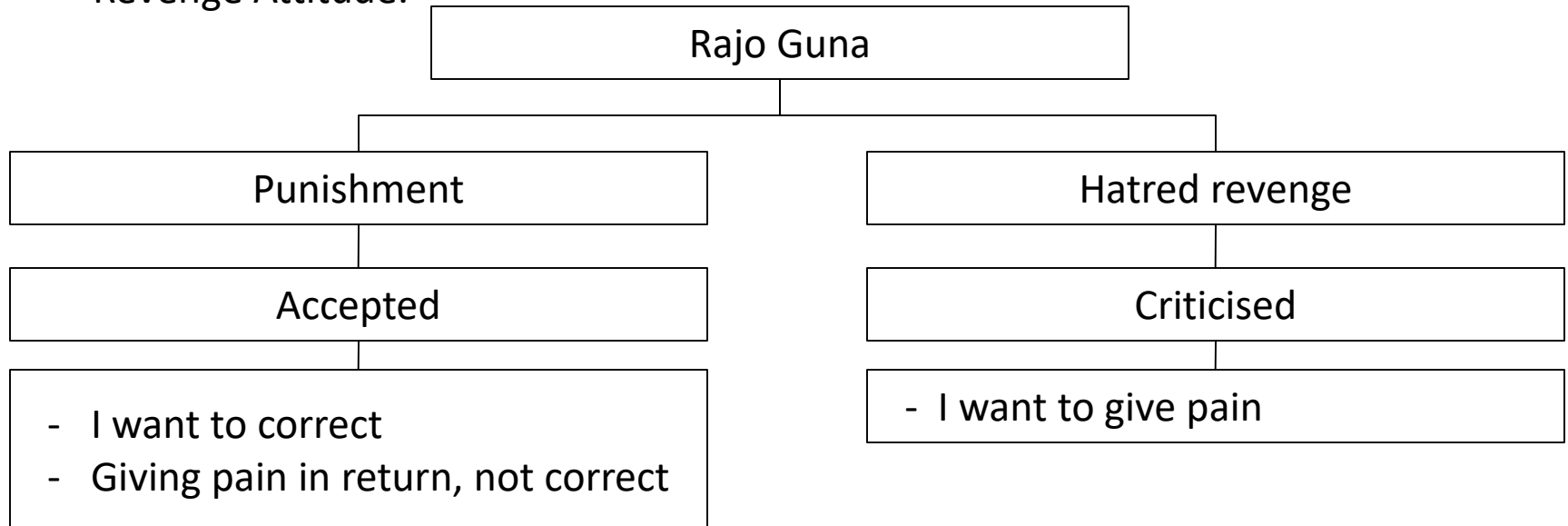
- Remedies - Prayaschittam karma - No time Therefore avoid.. Learn to endure... so that you have time.
- When sorrow from objects / Situation / Human...

## Natural :

- Develop hatred, revenging mentality
- Unfavourable attitude for inner Growth(Aprittikaram)
- Punish where Adharma, correct other.

## Rajo Guru :

- Revenge Attitude.



## चिन्ताविलापरहितं :

- Endure... what can't be cured, Entertain constantly.
    - Dejection
    - Depression
    - Disappointed
    - Frustrated
- I am suffering - Mentally, constantly

- Thinking of Suffering caused by the person.
- He has done that to me...
- Then endurance useless
- Use time and energy for healthy pursuit...

### **चिन्ता :**

- Self-pity / Self cursing... Cursing himself - Mental level

### **विलापरहि :**

- Verbal Level - Grumbling / Moaning / Make others depressed, distribute her grief freely.

### **Titiksha :**

- No self pity / No more grumbling / Murmuring / Complaining.
- I don't complaint... share and get relief constantly about this only is Chinta - Vilapana Rahitam
- Vedantin can have, Such Endurance, Inner Leisure, Quality, has time.

### **Gita :**

- Yamhi Navaite... Such person alone fit for Moksha.

## Verse 25 :

शास्त्रस्य गुरुवाक्यस्य  
सत्यबुद्ध्यवधारणम् ।  
सा श्रद्धा कथिता सद्भिर्  
रयया वस्तूपलभ्यते ॥ २५ ॥

śāstrasya guru-vākyaśya  
satya-buddhy-avadhāraṇam  
sā śraddhā kathitā sadbhir  
yayā vastūpalabhyate

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called 'Sraddha' by the wise; by this alone does Reality become manifestly clear. [ Verse 25]

Kshama	Damah	Titiksha	Upama	Sraddha
- Mind control	- Sense control	- Endurance - Patience	- Quietitude	- Faith in Guru Shastram

## Not Blind Faith :

- Not illogicality in words of Shastra / Guru.
- 1) Blind Faith... Without using intellect
- 2) Non Faith - Reject without thinking
- 3) Healthy Faith - Logical contradiction - My Understanding Improper.
- Question my understanding / Clarify with teacher.
  - Annam Brahma
  - Prana Brahma
  - Manomaya Brahma

5 Times he went = Brahman

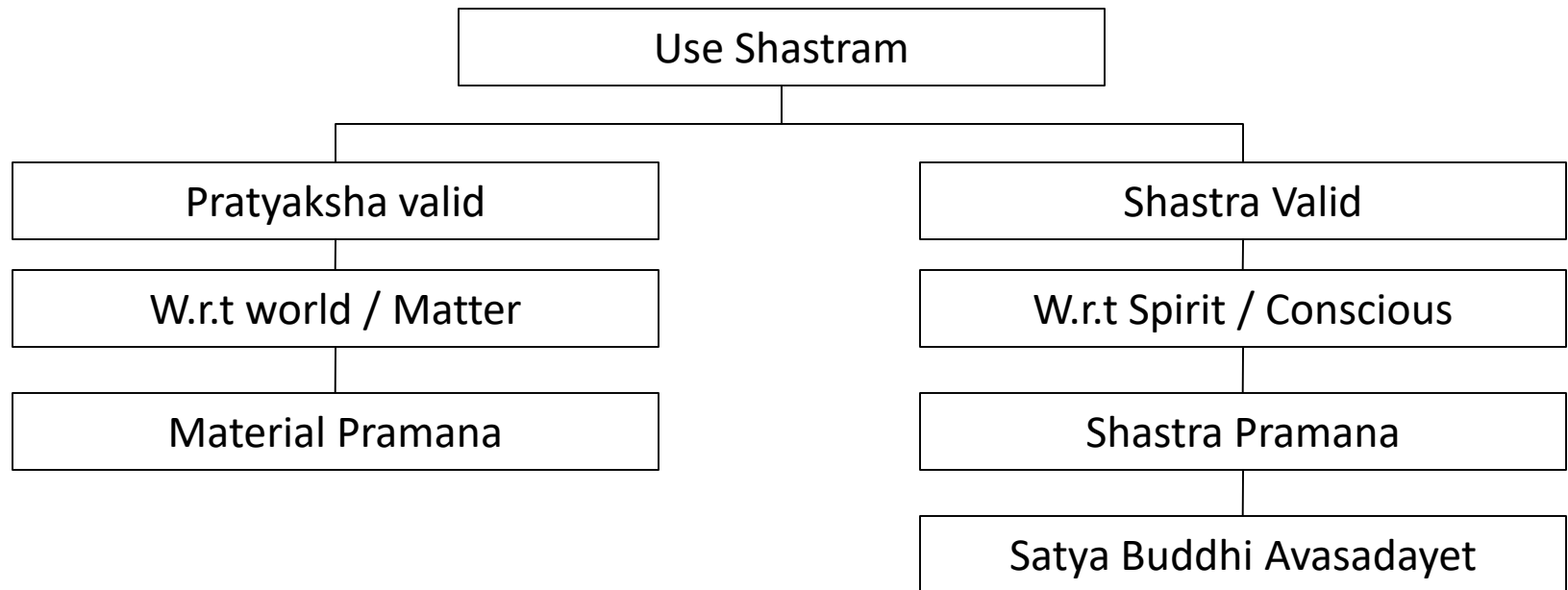
- In right understanding... Don't see logical / Experiential contradiction  
Therefore don't question = Faith
- Ascertaining validity of Shastra as independent source of knowledge - Unlike material science.
- Words of physics - Sources / Repeating what is derived through perception and logic.  
↓  
Not Pramanam( Independent source of knowledge) it is Anuvada - Observation by scientists.  
↓  
Verifiable by perception and experiments
- Do same experiments
- Not knowledge derived through perception / Inference.

Anuvada	Pramanam
<ul style="list-style-type: none"> <li>- Derived through</li> <li>- Perception and Inference</li> <li>- Borrowed by perception</li> <li>- Seen by eyes</li> <li>- Verify by eyes not ears</li> <li>- Axiom</li> </ul>	<ul style="list-style-type: none"> <li>- Veda</li> <li>- Independent source of knowledge</li> <li>- What's not derived through perception / Inference</li> <li>- Therefore can't be Verified by Pratyaksha Anumanam</li> <li>- What's Derived / Known through Veda is independent source</li> <li>- 'Shastra Pramanya Buddhi' Sraddha</li> </ul>



- What knowledge eyes give is valid.
- This is red colour = Knowledge... because taken by eyes Similarly taken Shastram as independent means of knowledge.
- To get right knowledge of Shastra... repeatedly listen to Shastra... can't see... see again.
- No conviction through Shastram - Use Shastram

### Mundak, Keno, Brihadaranyaka Upanishad :



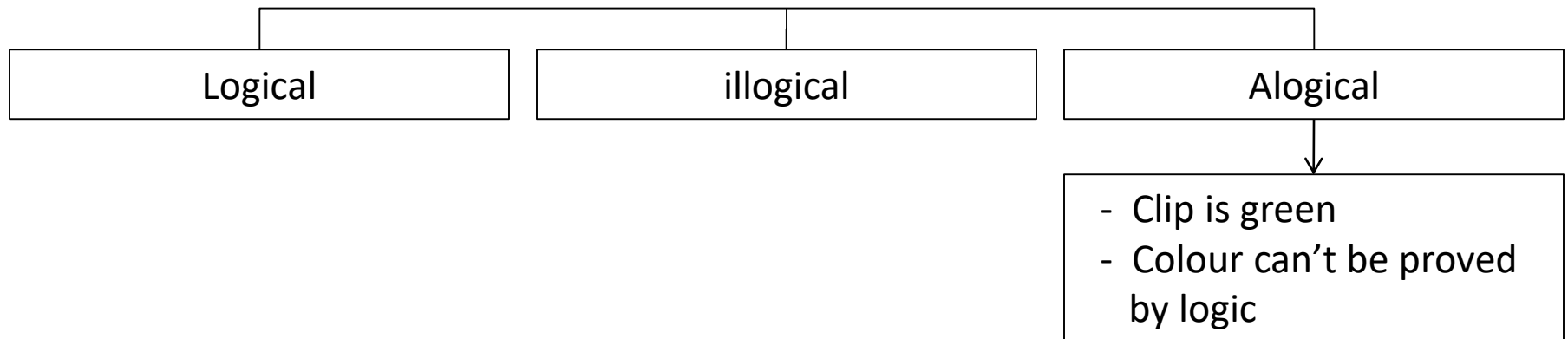
- Accept Gurus Words / Vedas / Shastras
- Cause has no independent Validity.
- If a person is not using Shastram - His words are Pratyaksham / Anumanam.

## Guru :

- All statements from Shastram - corollaries.

## Brahma Sutra :

- Why this word - This meaning
- Doesn't contradict logic - Not proved ????
- What is not proved logically - Not illogical.
- Scriptures Talk about heaven - Place - There are Devas...
- Devas - Mortal... Not proved logically - Not available for observation...
- Not illogical - Devas infinite and they are mortal...
- If Shastra says - Devas are immortal - illogical because finite Deva can't be immortal.



- Mortality of Devas - Not available for proving - Have Sraddha.
- रयया वस्तूपलभ्यते - By Shastras alone Brahman is derived / Recognised.

- Acceptance of validity of sense organs is required to accept the world.
- Acceptance of validity of Shastra is required to accept Brahman.
- Without sense organ - Can't accept existence of world.
- Brahman can be recognised, only when validity of Shastra is accepted - Upalabyata - attained / Known.
- Sradhavaan Labate Jnanam - Agyanasche... One who doesn't have Sraddha.
- Spiritually doomed / Vedanta can't function for him.

## Verse 26 :

सर्वदा स्थापनं बुद्धेः  
शुद्धे ब्रह्मणि सर्वदा ।  
तत्समाधानमित्युक्तं  
न तु चित्तस्य लालनम् ॥ २६ ॥

sarvadā sthāpanam buddheḥ  
śuddhe brahmaṇi sarvadā  
tat samādhānam ityuktam  
na tu cittasya lālanam

Samadhana or one-pointedness is that condition when the mind is constantly engaged in the total contemplation of the ever-pure Brahman; and it is not gained through any curious indulgence of the mind. [ Verse 26]

### Samadhanam :

- How fixing mind upon Brahman?



Unknown thing / As goal of life

- Qualification before Vedanta...
- Only something said in Vedas, Has only Paroksha / Indirect Jnanam...
- Infinite / Attributeless / Cause / Of Universe / Infinite and Ananda - Vicarious indirect knowledge...

### Doesn't know I am Brahman :

- Knowing that Brahman I will get Moksha.
- Therefore Here Brahman - Known indirectly - Aparoksham.

- Goal of life at all times.

**सर्वदा :**

- By all Means / All the time



Whatever is pursuit of life... don't forget goal of Brahman.



Running family / Earning Money / Settling children / Take care of Grand Children.

- Keeps pot on head and Dances.
- Head - Straight... **தலைகாட்டம்**... One Pointedness of mind = Samadhi / Samadhanam.

**For this Ashtanga Yoga Prescribed :**

- 1) Yama 2) Niyama 3) Asana 4) Pranayama 5) Pratyahara 7) Dhyanam 6) Dharma 8) Samadhi.

**Useful to develop one Discipline :**

- Sadhana Chatushtaya Sampatti
- 6<sup>th</sup> Subsidiary - “Samadhanam”

## Therefore Yoga not Method of liberation :

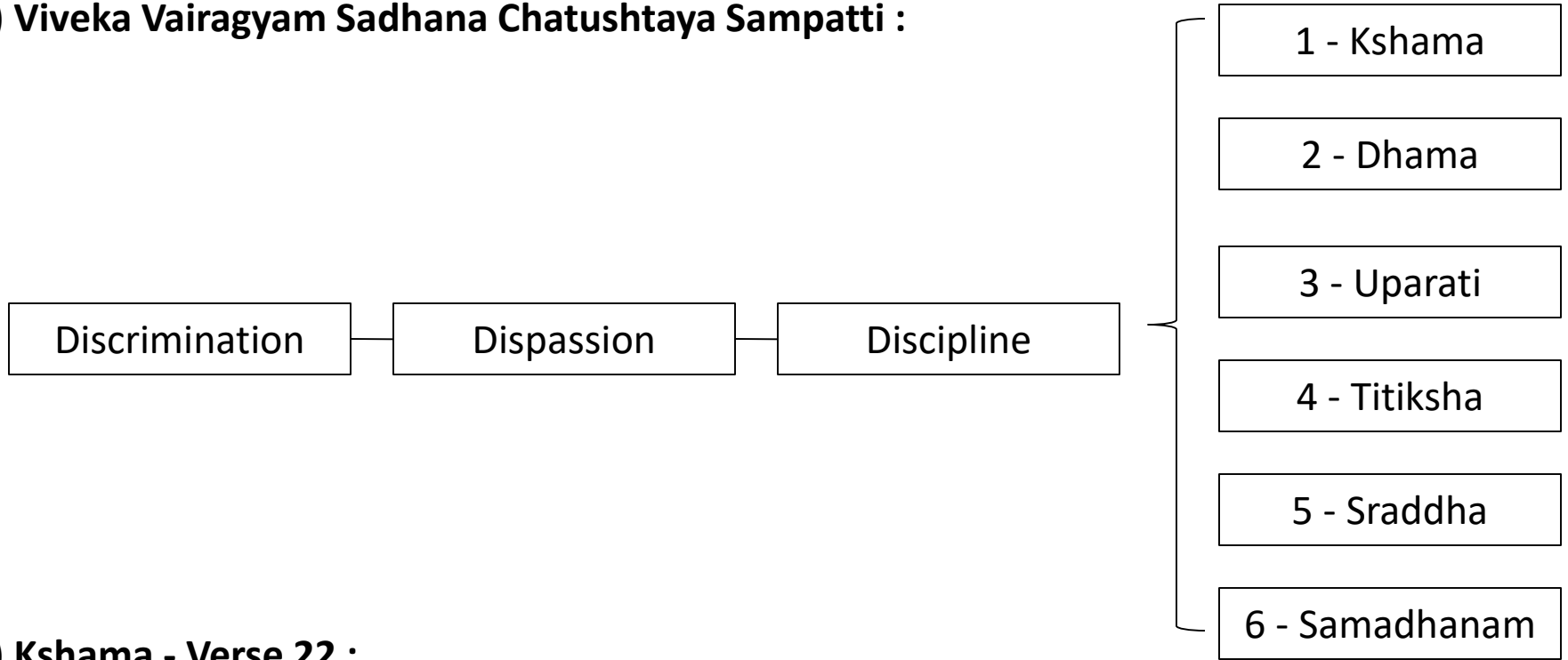
- Should not allow mind to get distracted / Pamper Mind to let go, like child indisciplined..

## न तु चित्तस्य लालनम्:

- Wandering
- Pampering
- Focusing Mind = Samadhanam.

## Revision :

### 1) Viveka Vairagyam Sadhana Chatushtaya Sampatti :



### 2) Kshama - Verse 22 :

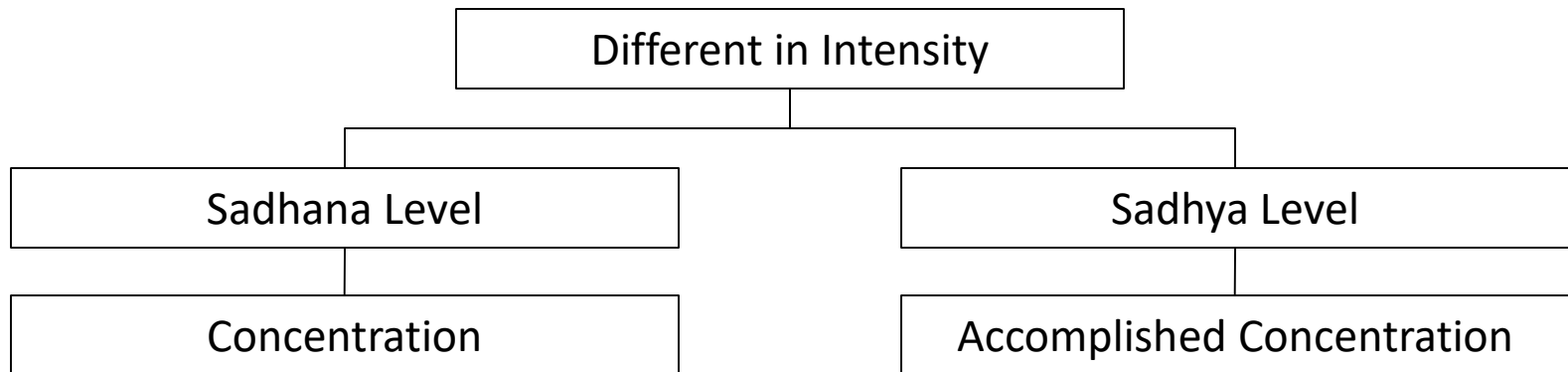
- स्वल्पथये नियथव्सुअहा - Focusing(Concentration) mind upon Lakshya (Goal)

### 3) Samadhana - Verse 23 :

- शुद्धे ब्रह्मणि सर्वदा - बुद्धेः स्थापनं
- Fixing mind on Brahman (Lakshyam)
- What is difference between Kshama / Samadhanam?
- Sringeri Acharya commentary.

## Kshama :

- Sadhana level - Attempt to keep mind on the goal
  - Practice is called Kshama
- Samadhanam - Accomplished state



- Focussing mind upon Lakshyam = Kshama

## Tattwa Bodha :

- Mind / Thought discipline
- Concentration = Samadhanam - Focussing mind on goal.



## Verse 27 :

अहंकारादिदेहान्तान्  
बन्धानज्ञानकल्पितान् ।  
स्वस्वरूपावबोधेन  
मोक्तुमिच्छा मुमुक्षुता ॥ २७ ॥

ahaṅkāārādi-dehāntān  
bandhān ajñāna-kalpitaṅ  
sva-svarūpāvabodhena  
muktum icchā mumukṣutā

Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [ Verse 27]

### 4) Mumukshutvam : Desire for Moksha :

- Moksha = Liberation = Freedom..

### True translation Moksha :

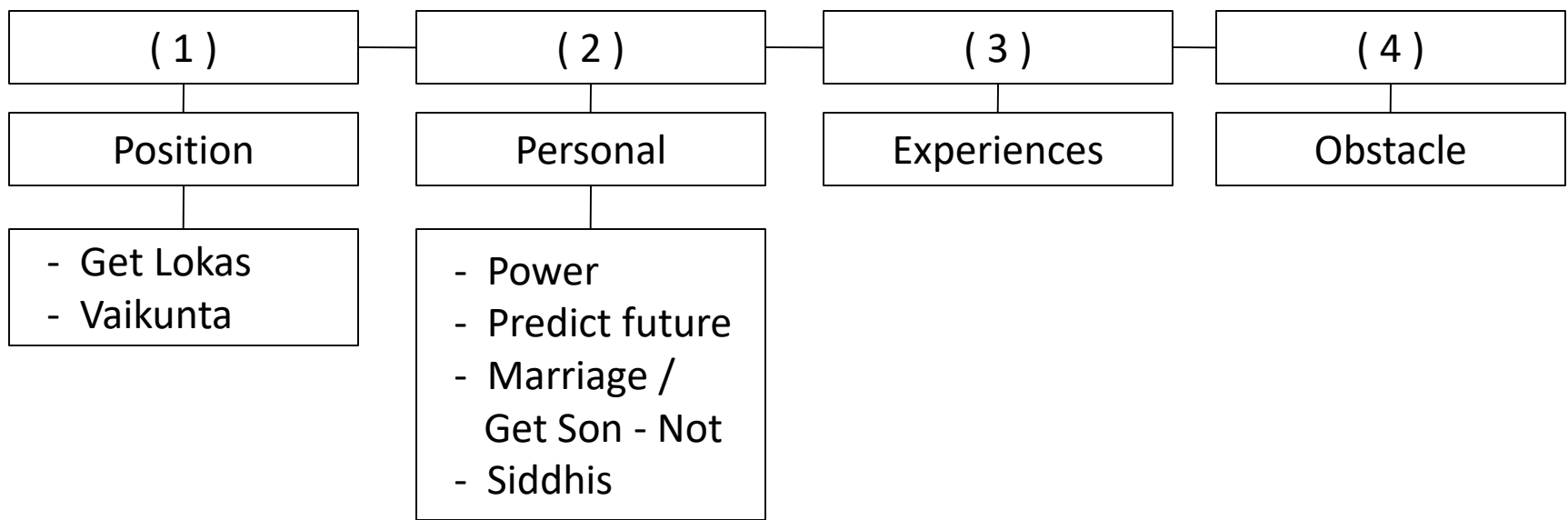
- Tyaga - Give up... Moksha, Throwing away / Washing off...
- Moksham Ichha - Mumukshutva - Giving up = Moksha.

### Misconception Reference : Moksha :

- Freedom - To be accomplished in time = Getting something.

### Giving up :

- Expecting to get something New / Extra ordinary.



- Giving up of Bondage - Sense of Limitation / Inadequacy / Missing person / Position = Moksha
- Therefore in my Hands.
- Whole responsibility on my head - Decide to knock off sense of limitation.
- Moksha - Getting something... when Lord will give.

### **How long you will be bound?**

- Till you have notion of limitation.
- You will be free when you decide to drop notion...
- Moksha = Giving up sense of limitation

= Giving up sense of localisation / I am in this place - Travel after death.

## **I am here - where will I go?**

- Travelling because I have sense of location of consciousness.
- Dropping localisation of consciousness
- Giving up = Bondage
- Sense of limitation = Moksha

## **What makes me feel I am here? / Localisation :**

- In Jagrat - Mind and body functioning and Svapna.
- Therefore have sense of localisation / Individuality.

## **In sleep :**

- Body / Mind resolved... Don't have sense of limitation / Localisation.

## **In sleep = I don't know :**

- Home / Train... sense of time / Body gone.
- 4 Panchakoshas - Give sense of localisation
- Body / Mind complex - Gives sense of localisation.

## **Anandamaya Kosha - Sleep :**

- As long as 4 Koshas negated... sense of limitation / Localisation will not go away.
- Panchakosha Tyaga Eva - Parichinna Tyagaha.
- Negation of Pancha Kosha - Not physical negation, Falsification - Like shadow of Brahma.

- Shadow cannot corner / Limit Me... Do experience shadow - Don't feel circumscribed by shadow...
- Panchakosha = Mithya = Shadow - Give rise to Mithya limitation.
- Localisation = Seeming phenomenon, Eternally Unlocalised 'Consciousness'.

**Gita :**

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Desire to give up shamle / Limiting factors / Localising factors.
- Ahamkara = Vigyanamaya Kosha
- Deha - Annamaya Kosha
- Notion of I... Dropped in sleep.
- I am educated / Male / Brahmana Sleeping.



Sense of individuality only when in Jagrat and mind is aware - Therefore falsify. 63

- Janaka's Name = Vi-dehaha  
= Un-embodied one - Free from embodiment
- Didn't take body as localised / Limitation.
- Pot space Drops - Notion of limitation
  - Pot can't circumscribe space
  - If so can put space in pot and carry
- Limitation of pot... Notional, not factual
- Limitation of Consciousness... Notional not factual
- This understanding and giving up notion is called Moksha... Technical definition.

**Gita :**

श्रीभगवानुवाच ।  
अशोच्यानन्वशोचस्त्वं  
प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च  
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।  
aśocyānanvaśocatvaṁ  
prajñāvādāṁśca bhāṣase ।  
gatāsūn agatāsūṁśca  
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- You wont have worry removes tension.
- Localisation removed.
- Free from Localisation / Limitation / Sorrow / Death / Security.

## How do you negate them?

- What is their cause? Like removing disease

## Diagnosis :

- Go to Karanam.

## What is cause of Panchakosha?

- Agyanam - Kalpitam
  - Superimposed
  - Falsely perceived

## Desire to give up Shackles :

- Born out of ignorance... By Knowledge.

## स्वस्वरूपावबोधेन - By Knowing ones own Unlocalised Nature :

- Problem = Sense of Localisation
- How is it caused = By Ignorance
- How is it removed = By Knowledge
- I am Unlocalised 'Consciousness'
  - All pervading 'Consciousness'
  - Unlimited 'Consciousness'
- Seemingly limited by Matter Vestures.

## **मोक्तुमिच्छा - Desire to give up :**

- Ultimate good - Moksha
- Immediate goal - Jnanam
- Therefore conversion from Mumuksha to Jingyasa.
- Previously - Desire for Moksha
- Now I know... what I need is knowledge. Then relevance of scriptures - Appreciated.

## **Why can't we practice do Puja in Mind?**

- Moksha = Understanding something intimately.
- Therefore systematic study important.
- Mumukshutvam = Athato Brahma Jingyasa.

## Verse 32:

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।

उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।

उपसीदेद्गुरुं प्राज्ञं यस्माद्वन्धविमोक्षणम् ॥ 32 ॥

svatmatattvanusandhanam bhaktirityapare jaguh

uktasadhanasampannastattvajijnasuratmanah

upasidedgurum prajnam yasmadbandhavimoksanam ll 32 ll

Others say that Bhakti means a constant enquiry into the Truth of one's own Self. One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage. [Verse 32]

### 1<sup>st</sup> : Verse 31 :

- Bakti = स्वात्मतत्त्वानुसन्धानं... Enquiry into Jivatma = Self.

### 2<sup>nd</sup> Verse 32 :

- Mere 'Jivatma' enquiry not enough - Walking to reach other end of Class  
- Direction(Direction) / 10 Steps (Extent) important

### Extent and Direction of Jivatma enquiry :

- Culminating in identity / Discovery of 'Jivatma and Paramatma' identity.
  - 25 Years... Jivatma in Chennai  
Paramatma In Vaikunta
- Jivatma / Paramatma enquiry

### स्वात्मतत्त्व :

- Tat Brahman त्वम् → Not Tattvam Asi - Tattvam.



## Tattvam... 2 Ways of Splitting :

Tat and Tvam	Tattvam
That you	One word - Tat Tvam

- 2 words Joined
- Tvam Separate word - 'You'

### Tat Tvam :

- Suffix Ness - Not separate word
- Tablesness - One word
- Chairness / Hood.

### Here Tattvam :

- 'Brahman Hood'
- Discovering Brahman hood of Jivatma
- Discovering Poornatvam of Jivatma  
Brahmatvam of Jivatma  
Divinity of Jivatma  
Godliness of Jivatma

I am god.. Then enquiry complete –  
Whole world born out of me /  
Exists in me

- Meiyeva Sakalam Jatam - Born
- Meiyeva Sarvam Pratishtitam - Sustained
- Meiyeva Sarvam Layam Yati - Resolves
- Own up... Understanding this is Bakti.

Into me

## Bakti :

- 1<sup>st</sup> Definition : Self enquiry is Bakti
- 2<sup>nd</sup> Definition : Enquiry into Brahman hood of Self

Realisation

### Preparations

( 1 )

Intellectual  
qualification (Basic  
education / Think /  
Analyse)

( 2 )

Sadhana  
Chatushtaya  
Sampatti

( 3 )

Scriptural study

( 4 )

Bakti

- Study not possible without guidance of Guru..

## Gita :

तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñāninastattvadarśinaḥ || 4-34 ||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

## Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Semit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Utsargaha	Respect Exception
<ul style="list-style-type: none"><li>- General Rule</li><li>- Guru, Must</li></ul>	<ul style="list-style-type: none"><li>- Don't follow / Practice</li></ul>

- Buddha.. Ramanuja / Mandolin Srinivasan
- Rare
- Prodigy!

- Study not possible without guidance of Guru..
- उक्तसाधनसंपन्न - With preparation.

### स्वत्मतत्त्वजिग्नसु : Wants to know :

- His Brahman hood - I am no Miserable Jiva.

### One who wants to know : (Tattwa Jingyasu)

- I am not mortal Jiva, Slave Of sense organs...
- I am Brahman... I am glorious
- Jeevatmanaha - Paramatman Jingyasu... Should go to Guru...
- Who must be Guru... Jnani Guru Pragyaha.

## **Granati Upadeshati iti Guru :**

- Guru - To communicate... Uncommunicable Brahman, Can't be communicated by normal method.
- By adopting appropriate method... Vedanta communicable - Guru Sishya Parampara.
- Na Vigmo... Amrishyat... can't be communicated
- My Guru... used some method... I will try for you.
- Na Ham Manyeti...
- I understood I didn't understand..

## **Guru :**

- Should not be Mouni....
- Has knowledge and knows how to Transfer.
- Some Have talent nothing Inside / Knows lot and Can't communicate.
- By Going to Guru... You will be free from Bondage.

## Revision :

- 1) Intellectual Qualification required Reasoning power Scriptural Analysis.
- 2) Knowledge.

## Gita : 18<sup>th</sup> Chapter

- Srunayatu... Punya is there for Just listening (Adrishtam)
- If not interested in Moksha - Priority of life
  - Analyse means and ends
  - Sravanam can give
  - Sadhana Chatushtaya Sampatti
- Will develop Viveka / Vairagya / Sraddha..

Advantages

1) :

Without qualifications - Sravanam	
- Full benefit - Jeevan Mukti	- Many Avantara Phalam he gets

2) Jnani is beyond Dharma / Adharma, Vidhi / Nisheda, Varna - Ashrama.

- Jnani will not abuse / Will follow dharma, values / Acharas spontaneously... till knowledge... He followed - Deliberately.

### 3 Chapter : Gita :

न बुद्धिभेदं जनयेद्  
ज्ञानां कर्मसङ्गिनाम् ।  
जोषयेत्सर्वकर्माणि  
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd  
ajñānāṃ karmasaṅginām |  
jōṣayēt sarvakarmāṇi  
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- In society / In family... Jnani continues religious life
- Risk of dropping religious life... Is there
- Vedanta - Risk without religion

#### How to acquire qualification?

- Karma Yoga / Upasana (Preparing mind - Saguna Ishvara Dhyanam)  
↓  
Converting life into workshop
- Ashtanga yoga to integrate personality

Prayer  
value  
Attitude

## Verse 33 :

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।  
ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।  
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ ३३ ॥

śrotriyo 'vrjino 'kāma-hato yo brahmavit-tamaḥ  
brahmaṇy uparataḥ śānto nirindhana ivānalaḥ  
ahetuka-dayā-sindhur bandhur ānamatām satām

A teacher is one who is well-versed in the scriptures, pure, uninflected by desires, a perfect knower of the Supreme, who continuously abides in the Supreme, who is as calm as the fire that has burnt up its fuel, who is a spontaneous ocean of mercy that needs no cause for its expression, an intimate friend to all good people who surrender to him. [ Verse 33]

## Teachers Qualification :

### 1) Srotriya :

- Studied under Guru (Vamadeva - Exception)

### Without Guru :

- Mahatma has Jnanam, Jeevan Mukti has Jnanam...
- Sampradaya - Appropriate method - 'Key'
- Without Sampradaya... Teaching will be mystic...
- It will make meaning to them but they can't communicate.
  - Experiencer = Adhyastham
  - Non Experiencer = Sakshi

## अवुजिन :

- Papa / Adharma Rahitaha
- Amanitvam... has values
- Does it lead unethical / Immoral life
- Pure

## अकमहथ :

- Doesn't have expectations out of student
- No interior motive...
- To tell truth... must be fearless - Kama Rahita, Baya Rahita

## श्रोत्रियो :

- Has Sampradaya of Teaching.

## ब्रह्मवित्तम :

- Sthirapragya - Has clear knowledge of Brahma.
  - If Aham Brahma Asmi is vague
  - Tat Tvam Asi I vague
- i am Brahman / vague
- you are Brahman voice down
- Anjana Rahitaha, Samshaya Rahitaha

## Tama :

- Knowledge clear / Firm
- Bidyate Hridaya Granthi...



## Katho Upanishad :

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।  
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमाणुप्रमाणात् ॥ ८ ॥

na nareṇāvareṇa prokta eṣa suvijñeyo bahudhā cintyamānaḥ |  
ananyaprokte gativatra nāstyañīyān hyatarkyamaṇupramāṇāt || 8 ||

This Atman now explained cannot easily be known, of taught by a person of inferior intellect being variously regarded. When it is taught by a preceptor, one with the Brahman, there is no further travel, his being subtler than the subtle and not arguable.[ 1 - 2 - 8]

- For teacher Brahman not object... Brahman is himself.

## ब्रह्मण्युपरतः :

- One who abides in Brahman with total satisfaction...

## Gita :

श्रीभगवानुवाच ।  
प्रजहाति यदा कामान्  
सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः  
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca  
prajahāti yadā kāmān  
sarvān pārtha manogatān |  
ātmanyēvātmanā tuṣṭaḥ  
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- His satisfaction doesn't, depend on any factor.

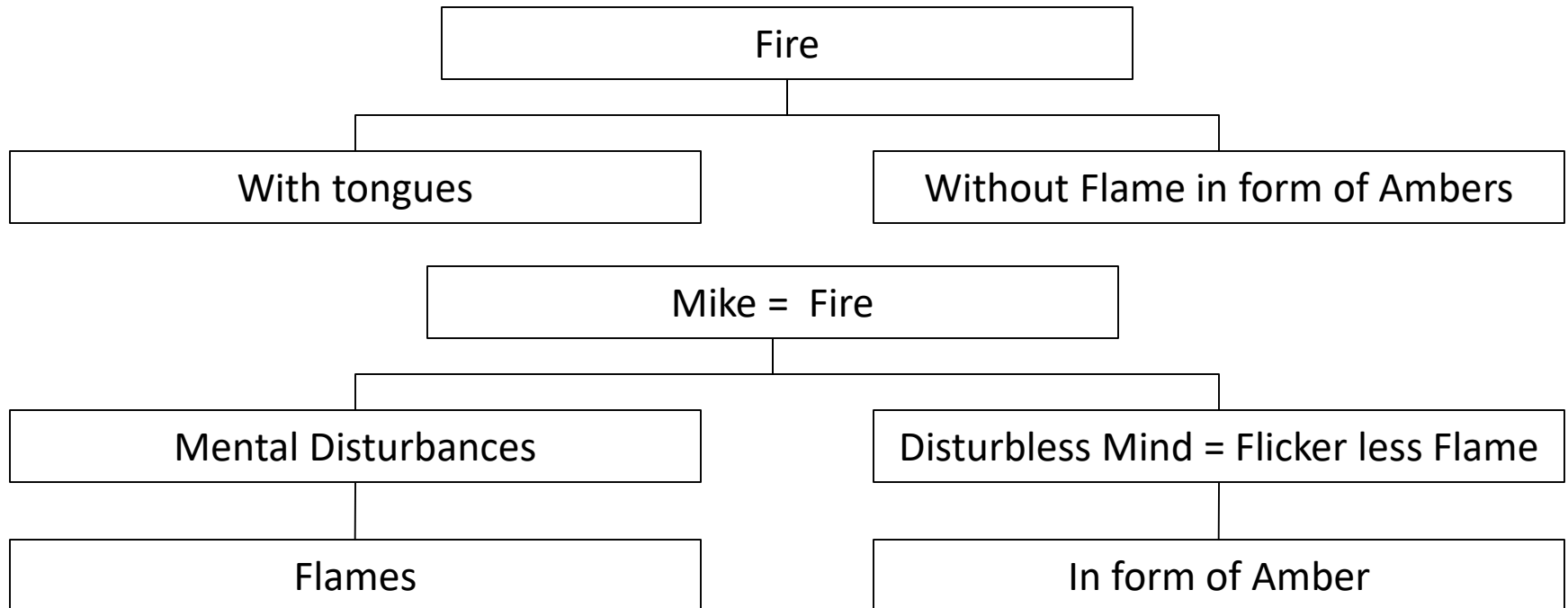
- Anxiety is there is dependency...
- Uparataha... Resolved mind - Tranquil mind.
- Brahma Nishta...

शान्तो :

- Tranquil - Inferred... Verbal / Physical transaction peaceful
- Dukeshu Anuvigna Manaha..

निरिन्धन इवानलः :

- Blowing ambers of life, in which further fuel not added.



## **Colour of dress :**

- Glowing...
- No more want - Wantless state of fire / Mind - Orange colour
- Fire without fuel

## **What is motive behind teaching? Doesn't want anything?**

- अहेतुकदयासिन्धु - Compassion for others natural.
- Light and energy from Sun motiveless... its nature
- Fullness discovered / Compassion natural... "Human suffering" Adveshta Sarvabutanam...

## **Natural Daya :**

- Power / Push behind teaching
- It happens not planned action
- He is ocean of compassion without reason... Spontaneous

## **आन्मत्तम्बन्धु :**

- Helper to those who surrender / Saviour..
- Prapanna Parijataya...

## Gita : Chapter 3<sup>rd</sup> :

सक्ताः कर्मण्यविद्वांसः  
यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तः  
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah  
yathā kurvanti bhārata |  
kuryād vidvāṃstathā'saktah  
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- Sakta... Ask others to do Puja / Japa / If not ready... Don't give teaching.

## Verse 34 :

तमाराध्य गुरुं भक्त्या  
प्रह्वप्रश्रयसेवनैः ।  
प्रसन्नं तमनुप्राप्य  
पृच्छेज्ज्ञातव्यमात्मनः ॥ ३४ ॥

tam ārādhyā gurum bhaktyā  
prahva-praśraya-sevanaiḥ  
prasannaṁ tam anuprāpya  
pṛcchej jñātavyam ātmanaḥ

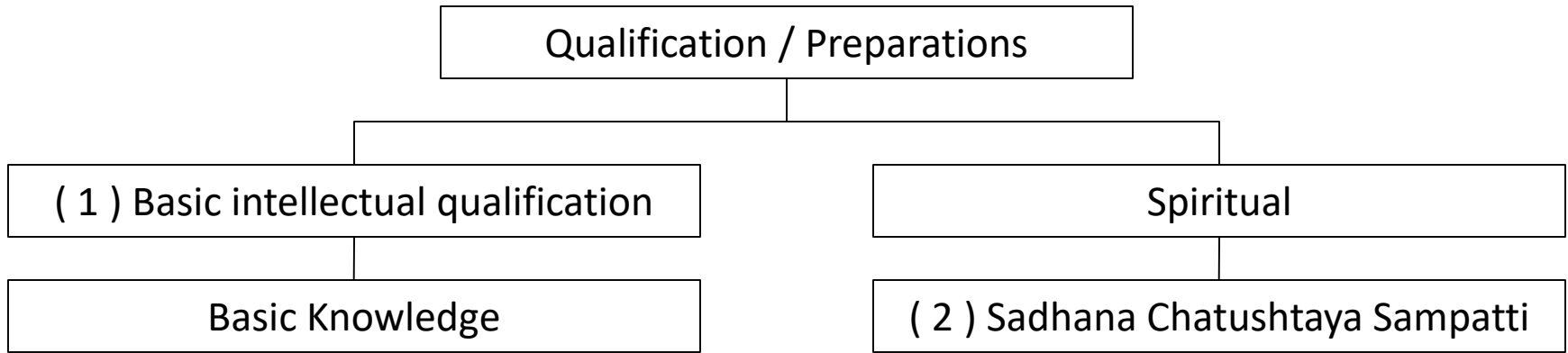
Worship that Teacher with deep devotion and when the Teacher is pleased with your surrender, humility and service, approach and ask for what you must know.[ Verse 34 ]

### What should be our attribute towards Guru?

- Sraddha / Bakti - 2 Main Attitudes.
- Inner qualifications - Belong to mind... Express physically and Verbally.

## Revision :

1) :



## 2) Guru's Qualification : Guru Upasadhanam :

- Has tools of communicating - The incommunicable.
- Therefore Sampradaya required
- Motiveless... Indicates fullness
- Dharmika Purusha
- No human being perfect
- “Don't follow our weakness... We are not aware”

## **Guru Says in Taittiriya Upanishad :**

### **3) Stages summary :**

- Basic Intellectual qualification and Sadhana Chatushtaya Sampatti and Guru Upasadhanam and words of devotion( Tad Vidhi)

### **Parichinnaha :**

- Asking for the knowledge
- Prashna - Motive to know not to test.
- How Sishya should ask “Question”

## Verse 36 :

दुर्वारिसंसारदवाग्नितप्तं  
दोधूयमानं दुरदृष्टवातैः ।  
भीतं प्रपन्नं परिपाहि मृत्योः  
शरण्यमन्यद्यदहं न जाने ॥ ३६ ॥

durvāra-saṁsāra-davāgni-taptam  
dodhūyamānam duradr̥ṣṭa-vātaiḥ  
bhītaṁ prapaṇnam paripāhi mṛtyoḥ  
śaraṇyam anyad yad ahaṁ na jāne

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter.[ Verse 36]

- I am in Samsara forest fire... So wide / So huge.. Unquenchable दुर्वार... Forest burns me.
- Problems burn me... Manastapam... Inner Adhyatmika fire burning...
- Many problems come... Company / Family / Self / Economy( 2001 onwards India giant)

**दुरदृष्टवातैः :**

- Wind spreads forest fire
- Papa Karma spreads inner fire
- Papa karma spreads Samsara fire.
- दोधूयमानं - Pushed here and there, Direction of wind unpredictable - दोधूयमानं – Unpredictable.
- Leg hit into stone... injured leg.



- Hanging on tree... Rat eating root of tree, Down roam... Honey drops falling extending tongue... so nice... My condition same.

### **Attacked by so many problems :**

- प्रपन्नं - Surrender to you... Best thing
- परिपाहि... Totally protect me from मृत्यो
- Constant change - “Janma / Mrityu / Jara / Vyadhi / Dukham” All indicated by Mrityu.

### **Why you should protect me :**

- I do not know any other protector “Saranagathi “ Karpanya Dosha... Samuddha Chetah... Prapannam - प्रपन्नं.
- Dramatic / Poetic form.

## Verse 37 :

शान्ता महान्तो निवसन्ति सन्तो  
वसन्तवल्लोकहितं चरन्तः ।  
तीर्णाः स्वयं भीमभवार्षाणं जनान्  
अहेतुनान्यान्पि तारयन्तः ॥ ३७ ॥

śāntā mahānto nivasanti santo  
vasantaval loka-hitam carantaḥ  
tīrṇāḥ svayaṁ bhīma-bhavārṇavaṁ janān  
ahetunānyān api tārayantaḥ

There are peaceful and magnanimous saints who ---like the spring season—are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it.[ Verse 37]

- Jnani महान्तो - Generous minded... Live only to rescue people... Rescue party in boats.

शान्ता :

- Cool calm  
Tranquil fulfilled

वल्लोकहितं :

- Service चरन्तः doing good to society.

वसन्तवल्ल :

- Spring... (not winter / Summer / Rain.. Can't do anything)



Make place.....

- In spring season.. Automatically flowers bloom.
- In Jnani's presence automatically devotees bloom.
- Arch rivals playing with each other... Animals their mind calm down... Plants catch vibration... To cut / To water... Calm mind influences other...

### स्वयं भीमभवार्णवः :

- Guru crossed Samsara ocean... what type of ocean... भीम... 'Bayankara' / Terrible..
- स्वयं तीर्णाः - Self free...

### जनान् तारयन्तः :

- Rescue other by getting into Samsara again - Sishya's problem.
- अहेतुनान् - without motive.

## Verse 43 :

मा भैष्ट विद्वंस्तव नास्त्यपायः  
संसारसिन्धोस्तरणेऽस्त्युपायः ।  
येनैव याता यतयोऽस्य पारं  
तमेव मार्गं तव निर्दिशामि ॥ ४३ ॥

mā bhaiṣṭa vidvaṁs tava nāstyapāyaḥ  
saṁsāra-sindhos tarāṇe' styupāyaḥ |  
yenaiva yātā yatayo 'sya pāraṁ  
tam eva mārgaṁ tava nirdiśāmi

Fear not, O learned one! There is no danger for you. There is a way to cross over this ocean of relative existence. I shall instruct you in the very path by which the ancient Seers have reached the Beyond.[Verse 43]

## मा भैष्ट :

- Don't panic / Don't be anxious / Don't fear.
- Learned one / Intelligent - Informed one / विद्वंस्तव
- No danger - Don't imagine future... After retirement - Money, children... Projection is terrible....
- There is a method of crossing ocean of Samsara Not testing / Not new experimental method - Time tested method - No student disappointed...
- यतयह - Sanyasa represents commitment...
- Drops other pursuits - Only spiritual pursuit...
- Whoever is committed to spirituality is Sanyasi...
- Indicates mental preparedness to sacrifice everything for Moksha = Sanyasi.

## Verse 35 - 39 :

- To climb Everest... doesn't know if he will return...
- Climber... Sacrifices money / Family...
- यथि = committed Sanyasi
- Many sincere seekers have crossed Samsara.
- Scientist : Original research
- Tradition : Follow tradition... Example / Language different 'Method' same.

## Verse 47 :

अज्ञानयोगात्परमात्मनस्तव  
ह्यनात्मबन्धस्तत एव संसृतिः ।  
तयोर्विवेकोदितबोधवह्निः  
अज्ञानकार्यं प्रदहेत्समूलम् ॥ ४७ ॥

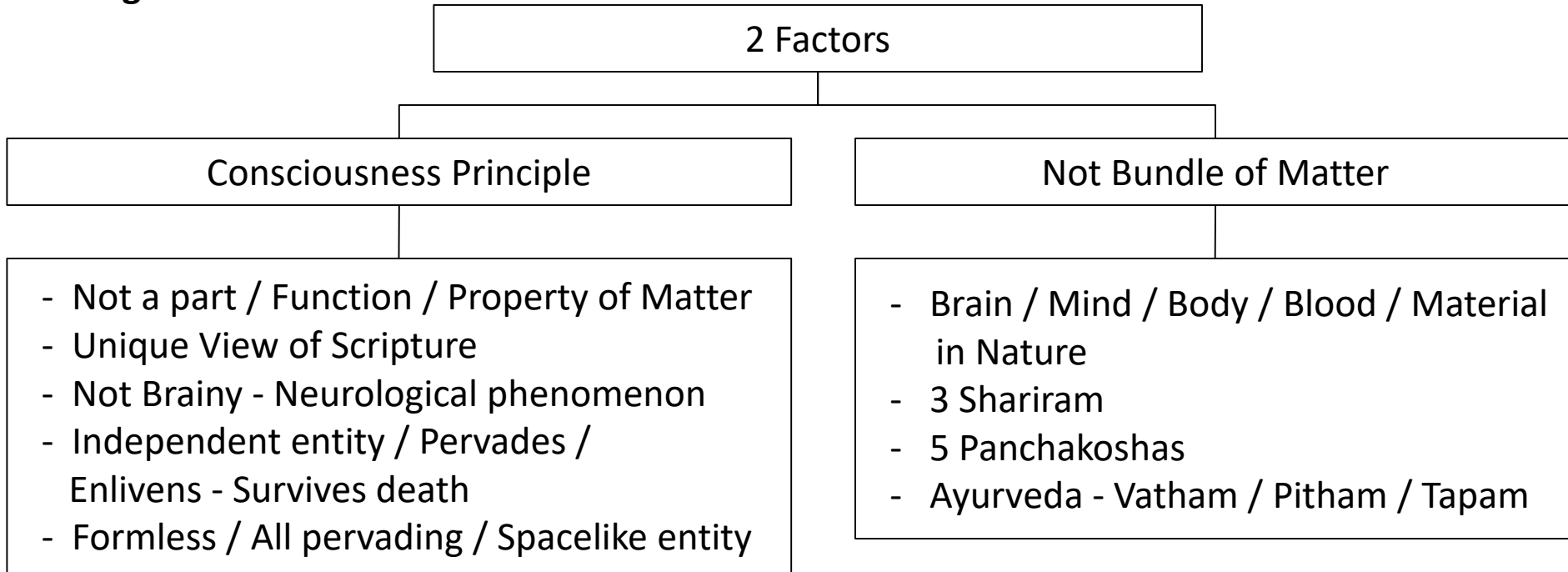
ajñāna-yogāt param-ātmanas tava  
hy anātma-bandhas tata eva saṁsṛtiḥ  
tayor vivekodita-bodhavadhniḥ  
ajñāna-kāryam pradahet samūlam

It is need, through contact with ignorance that you, who are the supreme self, experience yourself to be under the bondage of the not-self. From this misunderstanding alone proceed the worlds of births and deaths. all the effect of ignorance, root and branch, are burnt down by the blaze of knowledge, which arises from discrimination between these too The self and the not-self. [Verse 47]

## 2 Steps :

- 1) Understanding individual is made of 2 factors - Not based on observation / Science but on Upanishad.

## Paradigm Different :



### “ Atma Anatma Viveka “ - Stage 1..

- 2) Learn to shift ‘I’ from Anatma (Matter bundle) to Consciousness - Decondition our habit...
- Our habit... I am body / Mind... strongly entrenched notion... All goals of life based on this notion.

### My Children should be settled :

- Atma has no children.
- I as matter very strong... requires lifelong discipline... Individuality / Duties – incidental...

- Give concept importance... not more than it deserves... We think we are only body.
- This is shifting I Original Consciousness owning higher I so that lower I is seen as lower I - If higher I is not known, lower I get predominance.

### **Mithyatva Nischaya :**

- Not give over importance to ego - Matter I managing / Handling ego.
- Sarva Abarnam of Lord Shiva



Managed controlled ego / Snake

- Decoration - Controlled - Managed ego is ornament.
- If not controlled... Dreadful / Unmanaged ego is frightful cobra.
- Aham Atma Asmi / Aham Brahman Asmi.
- You are ready 'Paramatma' / Conscious not the body not you have Consciousness / You are 'Consciousness' / Independent entity.
- नात्म बन्ध - Now you are tied to matter.
- Strong identification = Getting tied - Mistaken - Yourself to be matter / Brain / Body / cells.

### **Why did this Deha Abhimana come ?**

- Because of Agyana Yoga / Ignorance.



## When did ignorance come?

- I am born ignorant of Chinese / Maths / My nature.
- Other ignorance's I get rid of... go abroad...
- Self ignorance - Never attempted to remove is cause of Deha Abhimana...
- Accept insecurity and mortality of body and Own up Samsara problems.
- I want to be immortal... Come to 'Consciousness'
- तयोर्विवेक... Have to separate Consciousness / Matter, Shariri / Shariram.
- Discrimination between matter / 'Consciousness'... it will produce
- बोधवन्हिः - By friction of enquiry fire of knowledge is produced.

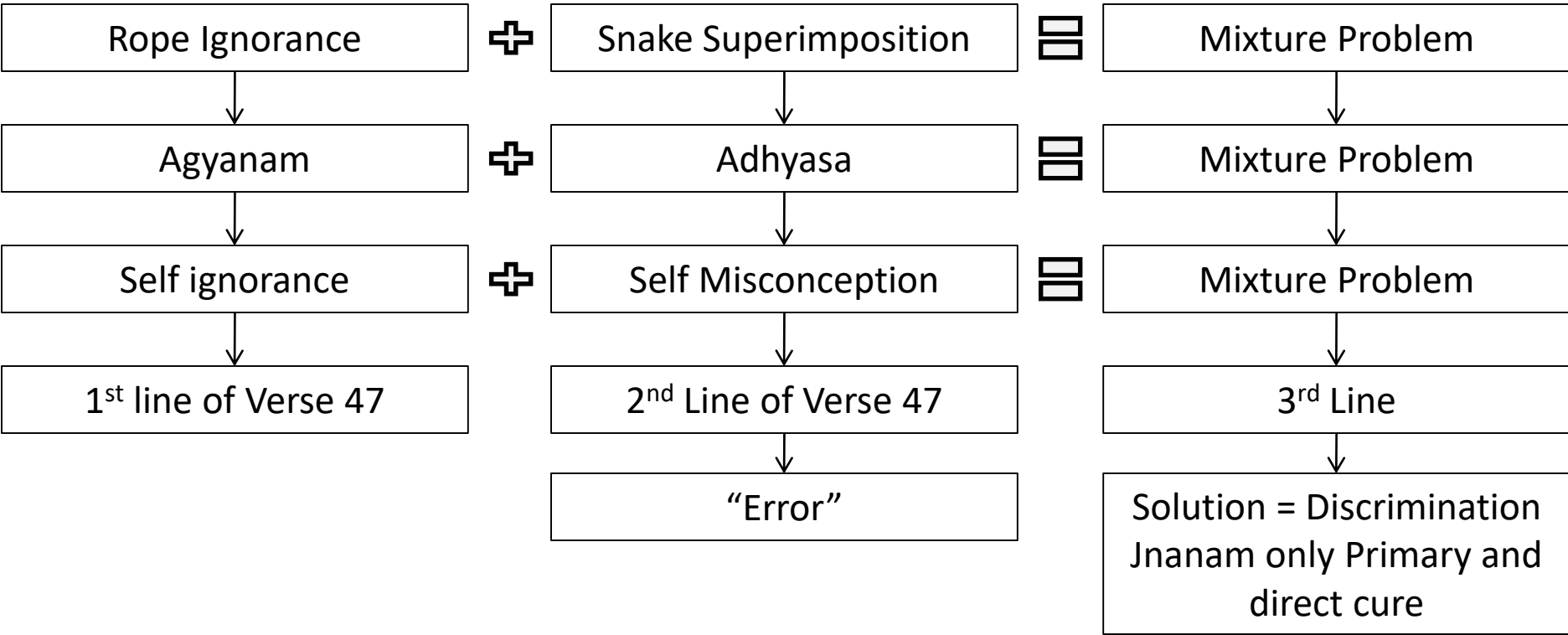
## Why this fire :

- Because - This fire of knowledge will burn down Agyanam and its Karyam.
- अज्ञानकार्यं प्रदहेत्समूलम्
- Agyanam - I am 'Consciousness' separate entity not known, ignorance - 'Karanam' and what is its consequence - I take myself as matter = 'Karyam'
- It will destroy effect along with causal ignorance.

## Revision :

Guru	Sishya - Mutual Relationship
<ul style="list-style-type: none"><li>- Compassion</li><li>- Understood problem of Student</li><li>- Diagnosed problem and know how to administer medicine</li></ul>	<ul style="list-style-type: none"><li>- Reverence to Guru</li><li>- Surrendered and Expresses desire for knowledge</li></ul> <p><b>Problem :</b></p> <ul style="list-style-type: none"><li>- Self ignorance - Led to Self Misconception</li></ul> <p><b>Ignorance :</b></p> <ul style="list-style-type: none"><li>- Not knowing → “Aham Poornaha”</li></ul> <p><b>Misconception :</b></p> <ul style="list-style-type: none"><li>- “Aham Apoornaha” knowing I am Apoornaha</li></ul>

- Poornatva Jnana Abavat... Apoornatvam Adhyasaha.
- Ignorance of Rope → Misconception of Snake



### Is System fit for medicine to work?

Before Jnanam medicine	System must be fit
<ul style="list-style-type: none"> <li>- Philosophy cures Disease</li> <li>- Vedanta</li> </ul>	<ul style="list-style-type: none"> <li>- All religious disciplines to make system fit</li> <li>- Religion gives fitness</li> <li>- Veda Purva gives fitness</li> </ul>

- Jnanam will destroy disease and its cause, Guru’s acceptance of Sishya - Over.

## Verse 49 :

को नाम बन्धः कथमेष आगतः  
कथं प्रतिष्ठास्य कथं विमोक्षः ।  
कोऽसावनात्मा परमः क आत्मा  
तयोर्विवेकः कथमेतदुच्यताम् ॥ ४९ ॥

ko nāma bandhaḥ katham eṣa āgataḥ  
katham pratiṣṭhāsyā katham vimokṣaḥ  
ko 'sāv anātmā paramaḥ ka ātmā  
taylor vivekaḥ katham etad ucyatām

What is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is the not-self? Who is the supreme self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me. [Verse 49]

## Previously :

- I am suffering - Please help me - General surrender.

## Now :

- Specific question - Since diagnosis given.

## अज्ञानयोगात्परमात्मनस्तव :

- Because Atma of “Self ignorance”... you are bound to Anatma.

- नात्मबन्धस्तत एव संसृति

↑      ↑

Anatma Bandha Shackle

- तयोर्विवेकोदितबोधवन्हि

Viveka / Discriminate

## **What is Discrimination?**

- Its greatest Virtue in Vedanta.
- Discuss difference between 2 things - Seemingly identical = Viveka.

## **What is discernment?**

- Atma / Anatma / Vivekaha / Bandaha - 4 Technical words - Verse 47
- Removal of Bandaha = Moksha... What is Moksha - Freedom from shackles. -

## **How did this Bondage / Samsara come about?**

- Lord is all sympathetic / Compassionate... Why he creates Samsara? Make baby cry by pinching and console by moving cradle.
- Why create Jeevas?

## **Verse 49 - Key Verse of Vivekachoodamani :**

- 540 Verses... Answer to 7 Questions = “Vedanta” Guru raised to status of Lord.

## **Verse 48 :**

- I need answer to 7 Questions - So that I will be fulfilled(Emotionally satisfied in life - don't miss anything in life... (Nobody to love me)

## **Physical fulfilment = Money / House :**

- Intellectual Fulfilment = Fundamental questions on philosophy.
- Aham Poornaha Asmi not insignificant entity in cosmos...
- “Millions of galaxies... Stars... Sun - Ordinary star...

- Many planets - Earth - Not biggest - 7 continents Asia - Country - State - City - Hall - I ordinary **ஆள்**.
- No science makes me feel significant.

### **Vedanta :**

- You are the only significant, Tvam Brahma Asmi, Cosmos... is resting on you.
- Brahmeiva Aham Idam... Whole universe Rises / Exists / Sets in me... If I get this knowledge.

### **What type of fulfilment - Moksha Purushartha :**

- Fulfilment - Philosophical fulfilment... Includes - Intellectual / Emotional / Physical fulfilment.

### **Verse 49 :**

- को नाम बन्धः कथमेष आगतः  
कथं प्रतिष्ठास्य कथं विमोक्षः ।  
कोऽसावनात्मा परमः क आत्मा  
तयोर्विवेकः कथमेतदुच्यताम् ॥ ४९ ॥

## 7 Questions

( 1 ) What is the “Bondage in philosophy

- Samsari
- Spiritual Bondage
- Bondage resting with self identity
- को नाम बन्ध

( 2 ) How has Bondage come

- कथमेष आगतः
- What is Cause of Bondage

( 3 ) How Bondage continues to exist / Survive

- कथं प्रतिष्ठास्य
- What is its Nourishment, death to rebirth?
- How it persists?
- Anything in creation wears in course of time
- This will also pass away
- Time will find remedy
- Can bondage disappear in natural course? No natural death

( 4 ) How can one get out of bondage

- कथं विमोक्ष
- How can we free our self from persistent Samsara
- How should bondage be broken

( 5 ) What is not Self

- कोऽसावनात्मा
- What is Anatma

( 6 ) Who is the Supreme Self

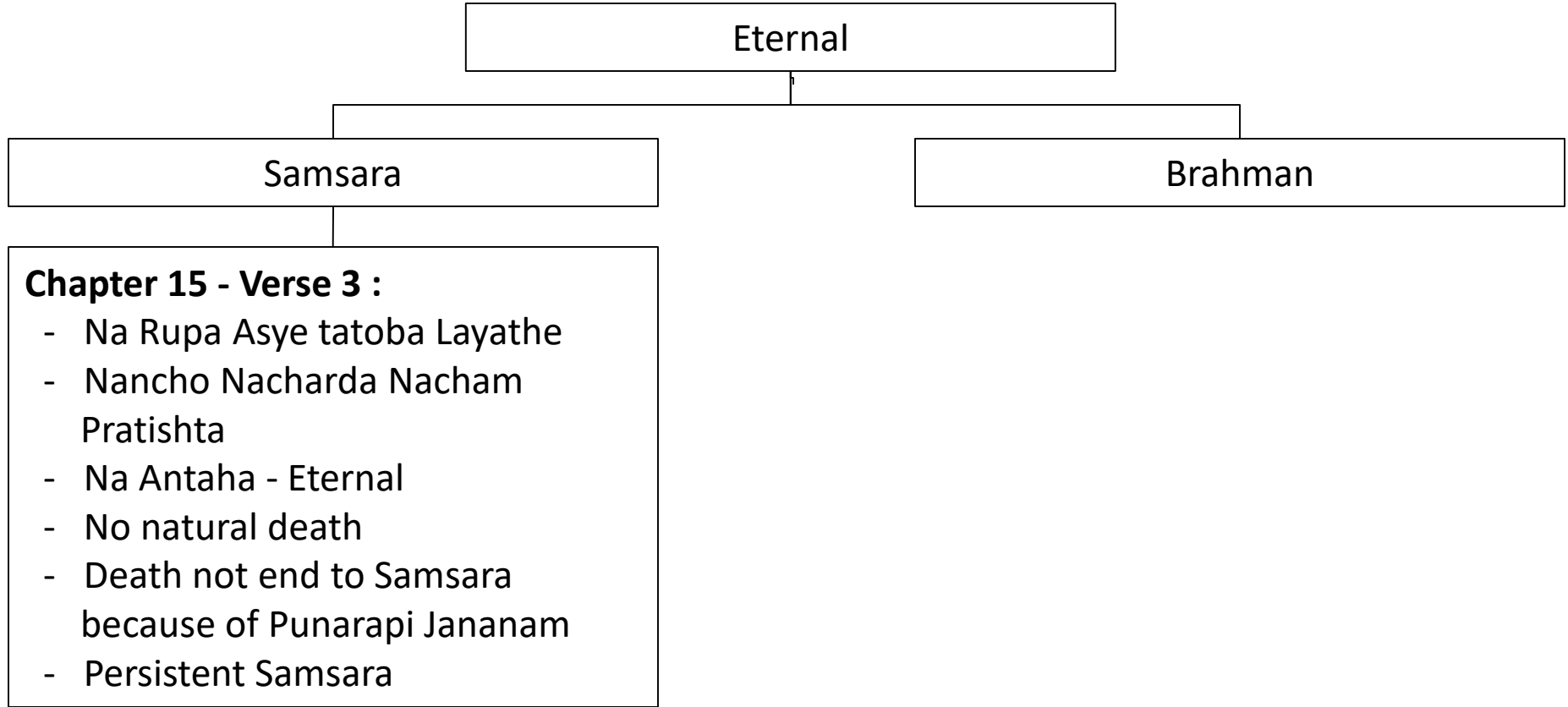
- परमः क आत्मा
- What is real / true / Supreme self because of which there is Non self?

( 7 ) What is the process of Discrimination between the self and Non self

- तयोर्विवेकः
- How can one differential Atma / Anatma / Genuine / Fake Self
- कथमेतदुच्यताम्

3) Stars have natural death... Explode and disappear Samsara has no natural death.

- Without my effort... Samsara eternal as Brahman.



**Gita :**

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च संप्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलम्  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rupam asyeha tathopalabhyate  
nanto na cadirna ca sampratistha ।  
asvattham enam suvirudhamulam  
asangasastrena drdhena chittva ॥ 15-3 ॥



Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...  
[ Chapter 15 - Verse 3]

### How does it get nourishment?

- Birth - Death - Birth... Srishti - Pralaya... Can't put an end to Samsara - Jiva continue in next creation!

### 4) You need not work to reach God?

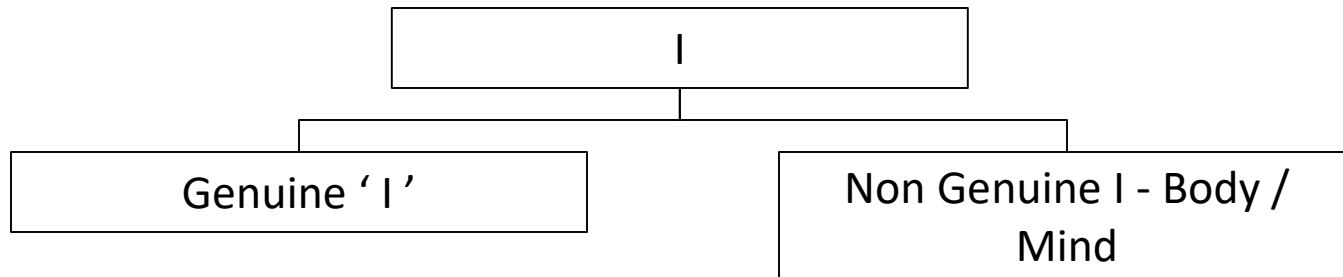
- Everybody in due course attains God ?
- Rivers ultimately merge into ocean
- We ultimately merge into God

### 5) Here :

- Requires our effort / Initiative / Hard work.

6) Parama Atma = what genuine Self

7) We use self... I... One entity



- Scientists don't accept Mind other than Bone / Blood / Flesh / Brain / Heart / Kidney / Sthula physical body only.

- Mind other than brain.



- Does it Survive... is it genuine I?

### **Sukshma - Only in Shastra :**

- Mind Mystery for Science, Sorrow / Depression.... Neurological Phenomenon.
  - Electrical Impulse
  - Phenomenon.

### **What is individual personality :**

- How do you dissect personality / Genuine - Non - Genuine.
- Pariprashna - Specific directed question
- Is student interested in simple blessing or answer to deep questions.

## Verse 71 :

यद्बोद्धव्यं तवेदानी  
अत्मानात्मविवेचनम् ।  
तदुच्यते मया सम्यक्  
श्रुत्वात्मन्यवधारय ॥ ७१ ॥

yad boddhavyam tavedānīm  
ātmānātma-vivecanam  
tad ucyate mayā samyak  
śrutvātmany avadhāraya

Now I am going to describe the discrimination between the Self and the not-Self most elaborately---it is what you ought to know. Listen to it properly and then decide about it well in your mind. [Verse 71]

## Main Question :

Matter	Consciousness
Anatma	Atma can't be separated

- Physically / Experientially or by Science.

## Our Conclusion :

- Not science - Not perception based but Scriptural data Based.

## Avadharaya :

- Ascertain - Nischaya Jnanam - Conviction in your mind.

## Verse 88 :

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।  
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।  
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ ८८ ॥

pañcī-kṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrva-karmaṇā  
samutpannam idaṁ sthūlaṁ bhogāyatanam ātmanaḥ  
avasthā jāgaras tasya sthūlārthānubhavo yataḥ

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

- Body born out of 5 elements / Comes from external world, Sustained by external world, returns to external world.
- See body as taken from the world / Used for some years and returning...

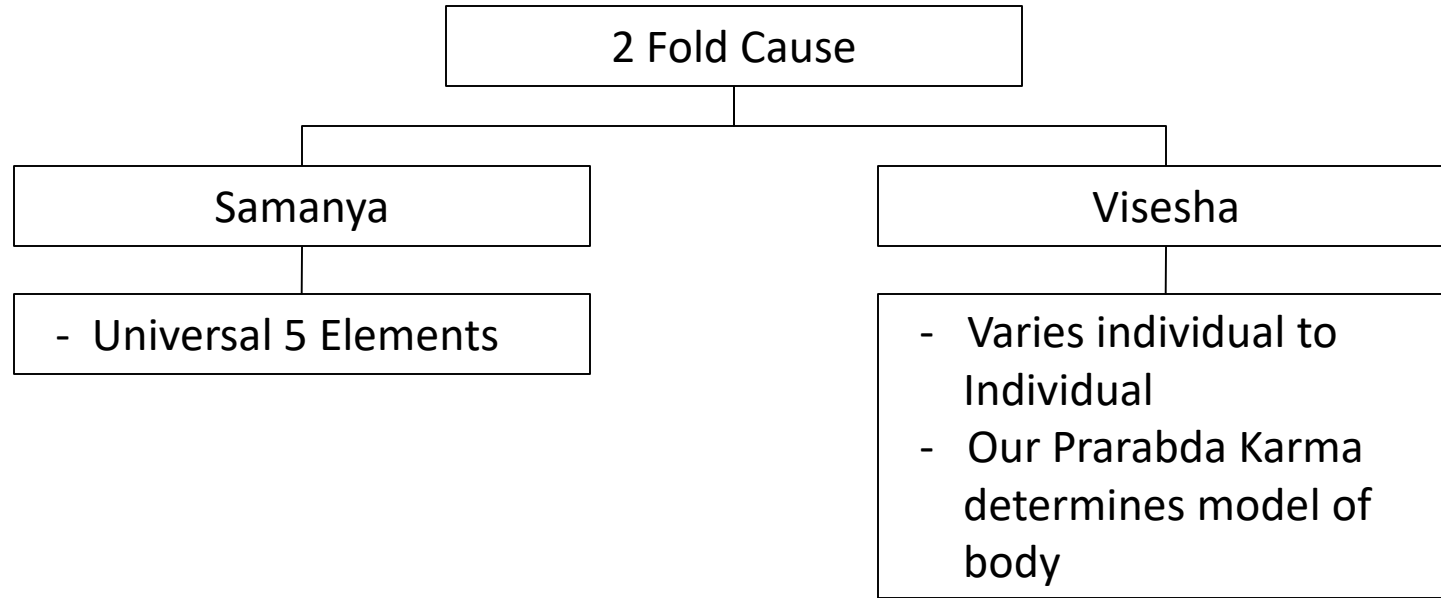
## Bhartruhari :

- Vairagya Shatakam...

## Thanks 5 Elements : O mother.... ..

- Took water to live
- Agni - Friend lent me portion of yours...
- I have used it - I am fulfilled because of this use.
- I have fulfilled what I wanted - Rented out, Job over, Returning.
- How Sthula Buta comes... born out of Grossification process out of subtle elements.
- All bodies born out of same 5 elements.

## Cause is same... why effect different?



### Example :

- Houses built to order by owner... Architect takes order.
- We gave order to Bhagawan contractor, Body different in amoeba / Cow.

### Purpose of body :

- Residence out of which interactions done like office.
- Telephone instrument / Fax is subtle body / Sukshma Shariram connected to dream state.
- Office - Premises is Sthula Shariram connected to Jagrat state.

## **Karana - Sleep state :**

- Last, Stateless - Atma - Beyond, Avastatraya Vilakshana, Avastha Traya Rahitaha



“Grand Design”

- State connected with Sthula Sharira = Jagrat.
- Because through physical body alone, physical universe can be contacted.
- In dream don't contact This Jagrat world experienced through physical body.
- Therefore don't contact physical world - We operate through mind alone.
- World of experience is mental world of thought / Projection!!
- Subtle mind - Medium for experiencing subtle world.

## **Waking state :**

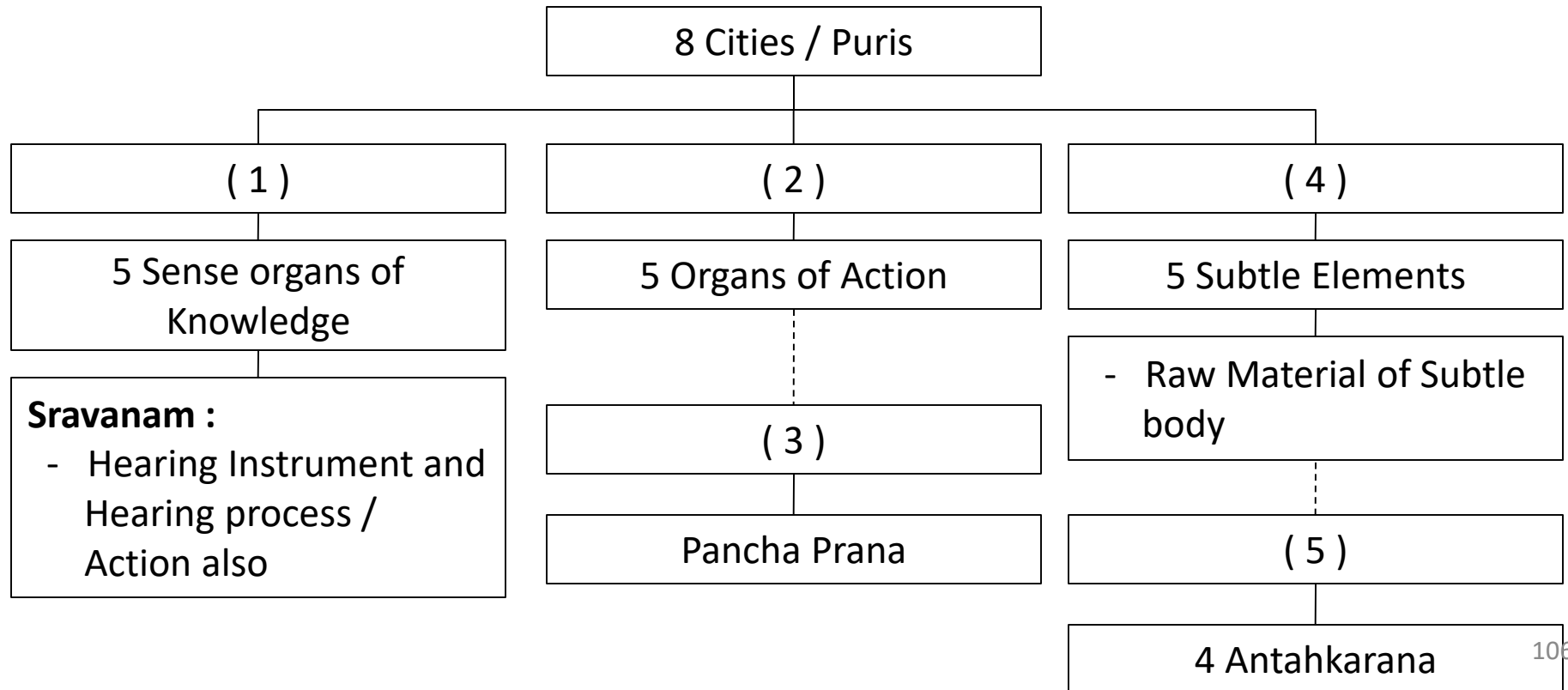
- Interaction between physical body and physical world - Sthula Artha Anubavam.

## Verse 96 :

वागादि पञ्च श्रवणादि पञ्च  
प्राणादि पञ्चाभ्रमुखानि पञ्च ।  
बुद्ध्याद्यविद्यापि च कामकर्मणी  
पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ ९६ ॥

vāgādi pañca śravaṇādi pañca  
prāṇādi pañcābhra-mukhāni pañca  
buddhyādy avidyāpi ca kāma-karmaṇī  
puryaṣṭakam sūkṣma-śarīram āhuḥ

The five organs of action beginning with speech, the five organs-of-perception beginning with the ear, the group of five Pranas, the five elements starting with space, along with the discriminative intellect etc. and also ignorance, desire, and action—these eight \_cities' together constitute the subtle body. [Verse 96]



## **6 Avidya :**

- Ignorance
- Adhyasa / Superimposition
- Atma / Anatma confusion
- Property of Anatma mixed with property of Atma
- Mistake it as Chetana / Sentient.
- Feel sentiency belongs to body.
- Actually sentiency flowing from Atma to Anatma.
- Property of Atma transferred to body - I Feel 'Consciousness' confined to body.

## **Mistake :**

- Limitation of body transferred to consciousness.

## **2 Fold Transference :**

- Anyonya Adhyasa.

## **There is a Snake :**

- Property of Poison / Shininess - Transferred to rope
- Property of Rope-existence transferred to snake, Snake doesn't exist...
- "Isness" Borrowed by rope and Say there is Snake.
- Property of Rope handed over to rope, Snake is not there at all.
- Huge topic in Advanced Vedanta = Mutual transference = Adhyasa - Avidya.



## **Revision :**

### **Verse 92 - 107 :**

- Sukshma Shariram.
- 19 constituents / 8 Groups
- Puri Ashtakam
- 17 Organs in Tattwa Bodha

### **Verse 96 :**

- Rope - Snake - Don't know there are 2 things

### **3<sup>rd</sup> Person knows :**

- Real rope - False snake

### **Confused :**

- One entity mix of real / Unreal.
- Satya / Anrutoya - Mithuni Karanam = Adhyasa = Avidya.

### **7<sup>th</sup> Puri : Kama - Desire**

- All emotion in mind = "Kama " - Because ignorance gets connected to Kama.
- Kama alone manifests as Krodha / Lobha / Other Problems.
- Avidya - Kama - Karma - Triad - Go together.

## How they go together ?

### 1) When I know I am Atma - Not body :

- I am 'Consciousness' pervading body - Not body itself, limitation of body - Not my limitation.
- Light pervades hand - Outside hand light exists but not only in hand.
- I am 'Consciousness' principle - Pervade body and beyond also...
- I am limitless 'Consciousness' - I am Atma - I own up Poornatvam.

### 2) When Adhyasa gets building ?

- I don't know consciousness - Pervading body.
- I am body enjoying property of consciousness.
- 'Consciousness' becomes incidental property in body.
- I am body with incidental consciousness.
- Poorna I - Gone..
- Apoorna I - Born...
- Birth of Apoorna I... Because of Avidya.
- Avidya generates incomplete 'I' out of complete 'I' Consciousness.

### 3) Job of Avidya = Generation of incomplete I :

- Complete I is called Atma.
- Incomplete I is called Ego / Ahamkara.



## Getting up difficult :

- Incomplete I / Ego is rebel / Struggles.
- Until it is reconverted to unlimited I / Ego.

## Only way of reconversion :

- Remove Avidya

## Avidya :

- Has converted complete I into incomplete I... Vidya alone can convert incomplete I to complete I - Ego doesn't know.
- Ego thinks - Adding / Acquiring things will expand me.
- Bachelor I - Expanded I = I and wife and children



Want her to be my limb - Don't give her freedom

- Expanding / Extending myself.

Aham	Aavama	Vayam
1 Etc	2 Etc	3 Etc

- They are struggle for expansion by which incomplete I wants, to become complete I.

## Struggle = Kramaha :

- Avidya will necessarily lead to Kama



Generator of Incomplete I and it will Struggle. Finite I and finite things = Finite.

## Therefore Kamas don't end :

- Kama leads to Karma.

## Struggle for completion leads to action :

Physically	Emotionally
<b>Add :</b> <ul style="list-style-type: none"><li>- Wife / Child</li></ul>	<ul style="list-style-type: none"><li>- Asking love and care</li><li>- How are you?, I Add to emotional I</li></ul>

## Add to intellectual 'I' :

- Yearning for knowledge Sense of incompleteness - Struggle come under Karma
- Avidya / Kama / Karma - 3 Puris

## Punya Ashtakam = "Sukshma Shariram" :

- ( 1 ) Jnanendriyas, ( 2 ) Karmendriyas, ( 3 ) Prana, ( 4 ) Bhuta, ( 5 ) Antahkaranam, ( 6 ) Avidya, ( 7 ) Kama, ( 8 ) Karma.

## Verse 97 :

इदं शरीरं शृणु सूक्ष्मसंज्ञितं  
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।  
सवासनं कर्मफलानुभावकं  
स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥ ९७ ॥

idaṁ śarīraṁ śṛṇu sūkṣma-sañjñitam  
liṅgaṁ tvapañcīkṛta-bhūta-sambhavam  
savāsanam karma-phalānubhāvakaṁ  
svājñānato 'nādir upādhir ātmanah

This subtle body, listen carefully, also called the Linga Sarira, produced from the subtle elements is possessed of the latent impressions (vasanas), and it causes an individual to experience the fruits of one's past actions. It is the beginningless limitation superimposed on the Self and brought about by its own 'ignorance' [Verse 97]

- Sukshma Shariram known as Linga Sharira.



Means invisible / Mind - Ego - Don't see

- Lingam = Indicator / Clue / Sign / Mask from foot mark - Infer - Elephant



Indicator Like Smoke

- Sukshma Shariram itself is inert matter - Mind inert matter.
- Indicator of 'Consciousness' principle / Because it manifests as Consciousness / Reflects 'Consciousness' like glass – Mirror.

## **Sthula Shariram - Inert :**

- In dead body can't manifest 'Consciousness'
- Glass made of Sand / Silicon
- In sand can't see face.
- Reflection indicates original / See reflected face - Recognise original.
- Don't see original vehicle - Lingam / Reflection.
- Atma Exists... known because matter mind is 'Consciousness'.

## **Sugriva Challenges Vali :**

- Has Backing of higher power - Lingam challenges Vali.
- Inert Mind - Bundle of chemicals like physical body is functioning as though sentient because of Atma behind.
- Vali's wife - Inferred Rama behind Sugriva.
- Sugriva = Sukshma Shariram



= Organ - Lingam

- Rama = Atma.

## **Shiva Lingam :**

- Symbol to indicate existence of Shiva.
- Where to worship Shiva? He is all over.
- Consciousness is all over - To recognise Consciousness... You go to Sukshma Sharira.

## **Go to temple - Stone :**

- Represents all pervading 'Consciousness'
- To worship all pervading - One stone or Sukshma Shariram is representative of 'Consciousness'
- Every human lingam to indicate all pervading 'Consciousness', Born out of Panchikruta Butam...
- Mind is finer matter - Capable of reflecting 'Consciousness'
- Reflecting Medium out of which Sukshma Shariram is made is 5 Elements / Materials born out of matter.

## **Many take mind as Atma :**

- According to Vedanta, mind has borrowed 'Consciousness' not natural 'Consciousness' - Mind and matter not acceptable - Both matter.

## **Misconception :**

- Because mind appears as though non matter, because it has permanent borrowed 'Consciousness'
- Permanent borrowed Consciousness appears as natural 'Consciousness' - Therefore delusion.
- Sukshma Shariram is complex matter.



## Science :

- Mind is mystery, Brain - Mind - One
- Where is mind located ?
- Brain - Medium through which mind functions.

## Mind - Complex instrument :

- Mind experiences world through Jnanendriyas, Can register and store like video tape.
- Registered / Stored experiences... Replaced by memories
- = Vasanas - Samskaras - can explain Badrinath trip.
- Same Video Cassette recorder in previous birth.
- Sukshma Shariram = Saturated with ..



SA... Vasanam

- Subconscious / Deep unconscious in psychology.
- Subtle emotions remembered - Anger and death.
- I Project event again and again - 'Mind at job '(Rajo Guna of mind) event gone...
- Can make me break down
- Mind has capacity to drop me...
- Events forgotten... Event produced emotions linger...
- Feeling of not being looked / Insulted - Forget who insulted.

## **Sense of rejection :**

- I am not wanted, Lingers from childhood to old age - Continues... my father rejected.

## **I transfer to children and say :**

- You are rejecting me.

## **Karma Phala Anubavakam :**

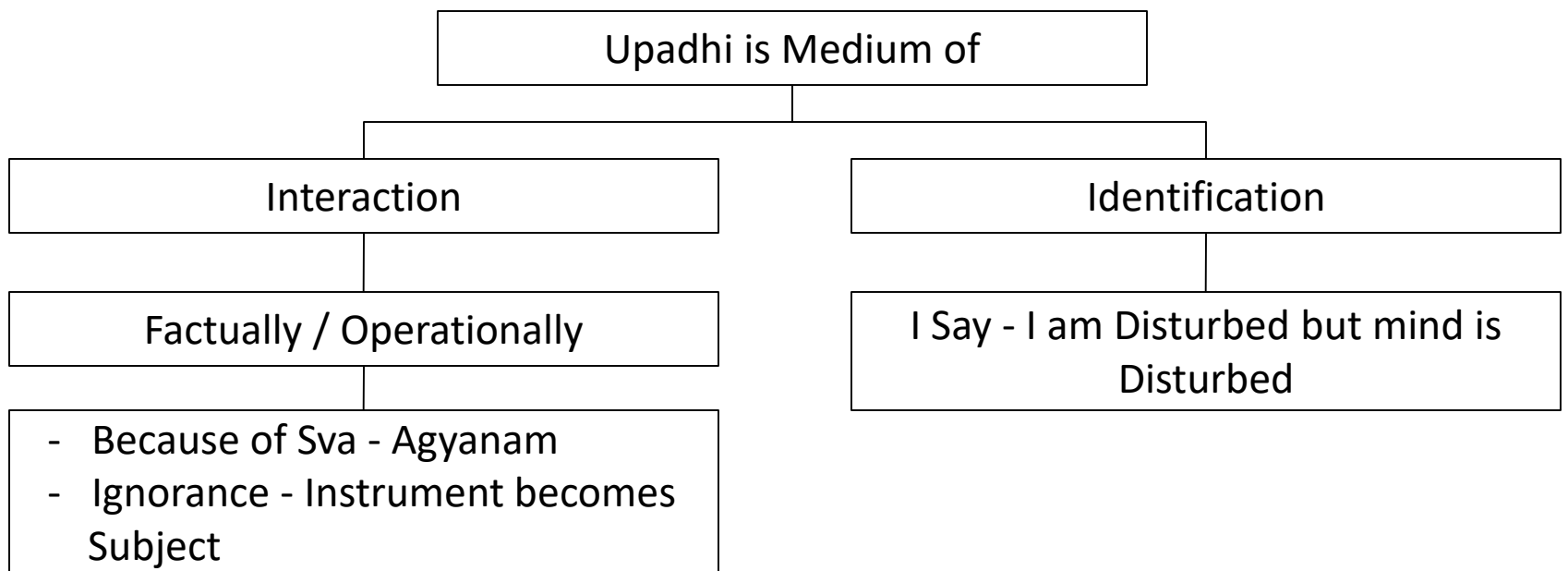
- Sukshma Sharira makes me Bokta, Because of which alone - Karma Phalam is experienced.

## **During sleep :**

- Sukshma Shariram is resolved - No happy / Unhappy experience.
- Sukshma Sharira - Resolved / Non functioning.
- Sukha / Dukha - only because of Sukshma

## **Shariram :**

- It is Karma Phala Anubavakam... Causes experiences of Sukham / Dukham through the world.
- Beginningless medium for Atma.
- I use same subtle body - Changed only physical body - Every prodigy is proof.
- Mind continues in potential form - I was there in previous Srishti... Upadhi is medium of Jiva.



- It is Beginningless medium of interaction and identification and Because of ignorance.

## Verse 98 :

स्वप्नो भवत्यस्य विभक्त्यवस्था  
स्वमात्रशेषेण विभाति यत्र ।  
स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्  
कालीननानाविधवासनाभिः ॥ 98 ॥

svapno bhavatyasya vibhaktyavastha  
svamatrasesena vibhati yatra ।  
svapne tu buddhih svayameva jagrat  
kalinananavidhavasanaabhih ॥ 98 ॥

Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences etc., due to the various impressions gathered by it during its waking state. [Verse 98]

- State of experience when mind plays prominent role.

## In waking :

- Mind operative but physical body plays prominent role.
- Udara Nimittam Bahu Kruta Vesha...
- We earn to protect body, Food / Shelter / Clothing keep free from disease.
- In dream, existence of physical body not known.
- Mind not fully active - No experiences of external world.
- Can't gather fresh experiences - Buddhi faculty not functioning.

## Dream :

- Memory / Samsara / Vasana / Chittam / Faculties operate - Function.

- Mind creates objective world - Creates sense organs - Svapna eyes / Ears / Body for me - Fresh Subject - Object.
- Instrument - Interactions - Consequences - Emotions in dream.
- We can say neurological disturbances only after waking up!

### **In dream, I become all 3 :**

- Aham Eva Idagum Sarvam in waking also
- In dream not believable

### **Dream guru Says : You are Sarvam**

- Svapna - Distinct state (Vibakti)... in which Sukshma Shariram is dominant.
- Mind part of Sukshma Shariram is meant here (Antahkaranam )
- Chittam - Part - Memory part dominant.

### **How is it experienced ?**

#### **In Svapna :**

- Sukshma Shariram functions by itself, Without aid of Sthula Shariram - No need of Golakas to hear dream music.

#### **In Jagrat :**

- Sthula (Golakam) and Sukshma Shariram required.

#### **In Dream :**

- Mind produces Vivekananda Vidyalaya / Note book / Subject / Non writing pen also.

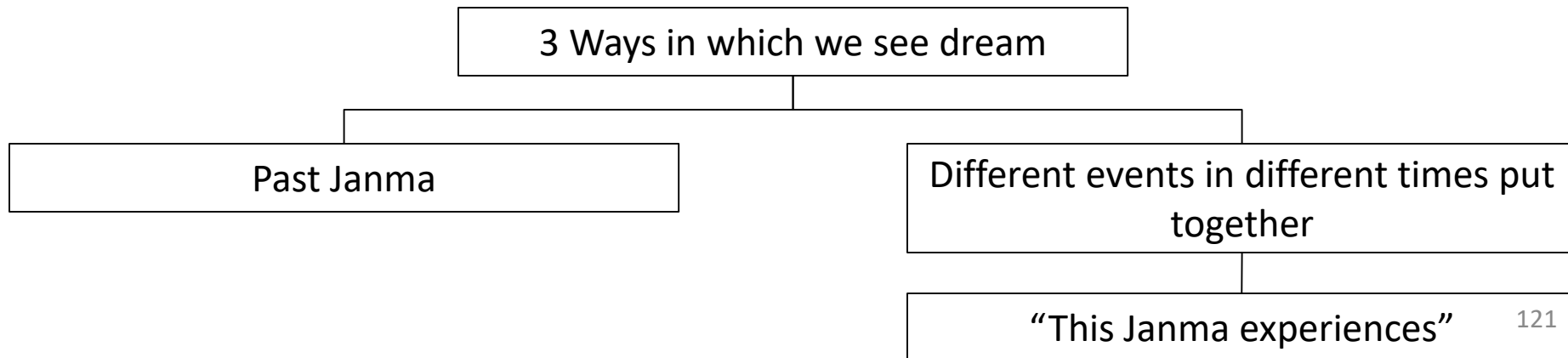
## Revision :

### 1) In dream no physical body dominance :

- Sukshma Shariram creates its own external world within mind, Mind capable of projecting itself.
- Mind has capacity to register waking experiences / Store them in form of Vasanas.
- Stored Vasanas = Video tapes (Recorded Colour / smell / Form / Shabda-Rupa/ Rasa / Sparsha / Gandha)
- In dream recorded Rose garden, is played.

### Buddhi Shines :

- I see external world shining because of Sun / Moon / Electrical light.
- In Svapna, mind is capable of illumining the objects, Creates and illumines world.
- Buddhi - Rajate... Shines with varieties of Vasanas... Recorded experiences - Also called Samskaras.
- Acquired during Jagrat Avasthas.



- Premonition of future... Not dream.. Coming events cast shadow.
- Before storm - Animals wild... Ubayatha Pragya Avastha - intermediary stage - Not Waking / Dream / Sleep

<b>Waking</b>	<b>Dream</b>	<b>Sleep</b>
Mind active experiencing present	Mind not experiencing present, only past	Mind not experiencing at all

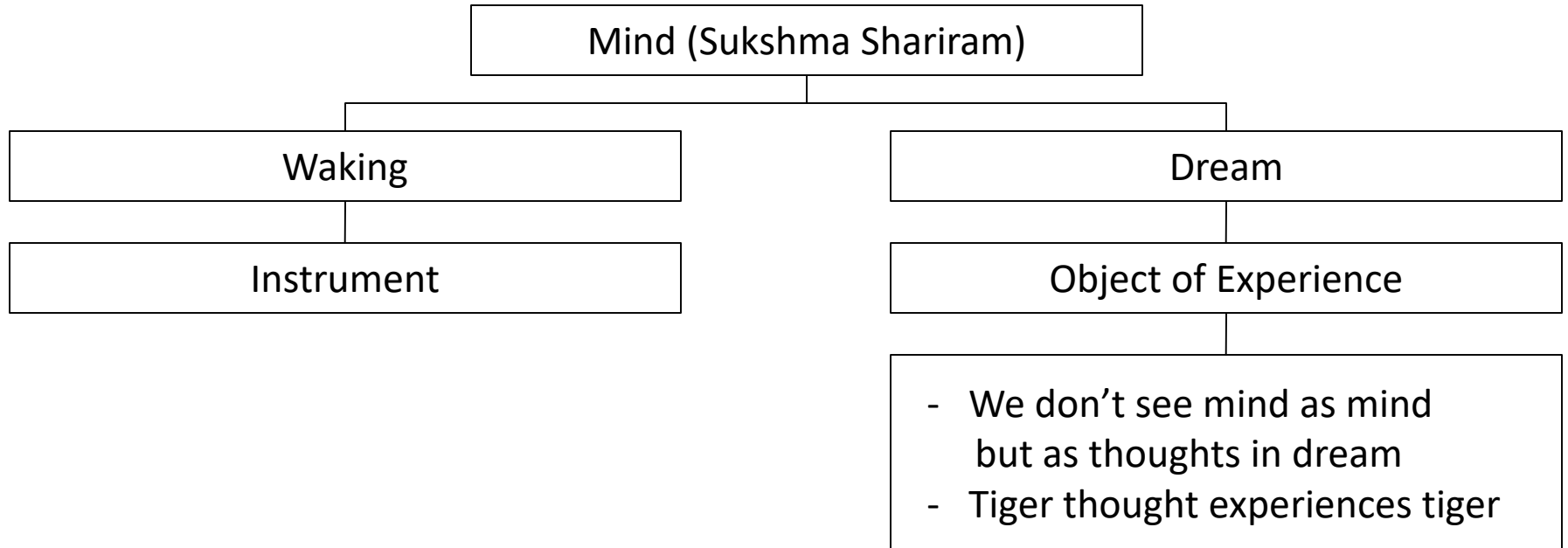
## Verse 100 :

सर्वव्यापृतिकरणं लिङ्गमिदं  
स्याच्चिदात्मनः पुंसः ।  
वास्यादिकमिव तक्षणस्त  
तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०० ॥

sarva-vyāpṛti-karaṇaṁ liṅgaṁ idaṁ  
syāc cid-ātmanaḥ puṁsaḥ  
vāsyādikam iva takṣṇas  
tenaivātmā bhavaty asaṅgo 'yam

As the tools of a carpenter are his instruments, so this subtle body is an instrument for all activities of the Self (Atman), which is of the nature of Knowledge Absolute. This Self, therefore, is perfectly unattached. [Verse 100]

- Vishama Matra - Prose.



- Whether mind is object of experience or instrument of experience, it can't be subject 'I'



## **I am different from mind :**

- Specs : Object in hand
- Instrument : used for reading / Seeing I am not specs

## **Mind / Intellect :**

- Used for understanding / Taking decision...
- Tool kit for all transactions like screw driver / Spanner.
- 19 Instruments... Sarva Vyapara Karanam.
- For all transactions Bhagawan has provided instruments, False teeth added... works if sense organs working.

## **Blind covers blindness - Uses specs :**

- Consciousness being - पुंसः / Chidatma / Subject of all experiences, Atma / Purusha / not male / “Being” / Chaitanya Svaroopam...
- Sukshma Shariram is instrument like toolkit for carpenter.
- Chistle / Hammer... For ‘Jivatma’ Sukshma Shariram, like toolkit - Not integral part.

## **Joke :**

- Driver not caught going in one way street in opposite direction - Why?
- He was walking - Driver of car not integral part of him.
- If mind is instrument, I am karta - Driver's driver hood not essential nature.

- Karta's Kartrutvam - Not essential nature
- Bogta's Boktrutvam - Not essential nature
- Seeker's seeker hood - Not essential nature
- Using Sukshma Shariram - I am karta / Bogta / seeker.
- In Sushupti - I drop my Sukshma Shariram No Kartrutvam / Boktrutvam.
- Therefore don't use Sukshma Shariram, temporarily used instrument dropped.
- Atma is essentially different from Sukshma Shariram.
- Sthula Shariram = Residence - Ayathanam - Office
- Sukshma Sharira = Computer / Telephone... Office instruments not you.
- Similarly Sukshma Shariram not you.
- Use them - Don't get carried away by them, You are different from all.

## Verse 108 :

अव्यक्तनाम्नी परमेशशक्तिः  
अनाद्यविद्या त्रिगुणात्मिका परा ।  
कार्यानुमेया सुधियैव माया  
यया जगत्सर्वमिदं प्रसूयते ॥ १०८ ॥

avyakta-nāmnī parameśa-śaktiḥ  
anādy-avidyā triguṇātmikā parā  
kāryānumeyā sudhiyaiva māyā  
yayā jagat sarvam idam prasūyate

Nescience (Avidya) or Maya is also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three Gunas0 and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

## Verse 108 - 123 :

- Karana Shariram - 3<sup>rd</sup> Part of Anatma.
- Karana for Sukshma and Sthula Shariram.
- Physical and Subtle Shariram born out of Karana Shariram.

## Before these 2 bodies are born :

- At time of Pralaya Kalam - Before Srishti came into being.. All our minds and bodies were in seed condition.
- Seed - Tree - Seed... Expansion / Contraction - Evolution - Involution = whole creation eternal cycle.
- We are eternally present in expanded or contracted form.

## Revision :

1) :

Karana Shariram(During Pralayam -  
Unmanifest condition)

Vyashti (Micro)

- Sthula / Sukshma / Shariram / Avidya

### Basic Law :

- Matter can't be produced / Destroyed
- From potential condition - Sthula / Sukshma Shariram comes into being from Non existence

Samashti level total creation and mind  
(Macro)

- Sthula / Sukshma Prapancha Butani in potential form
- Matter - Manifest
- Energy - Unmanifest
- Matter – Manifest
- Maya

- At Pralayam world goes to Unmanifest condition alone.

Gita :

अव्यक्तादीनि भूतानि  
व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव  
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni  
vyaktamadhyāni bhārata ।  
avyaktanidhanānyēva  
tatra kā paridēvanā || 2-28 ||

Beings are experienced to be Unmanifest in their beginning, are seen to be Manifest in their Middle state, O Bharata, and are noticed to be Unmanifest again in their end. What is there then to grieve about? [Chapter 2 - Verse 28]

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

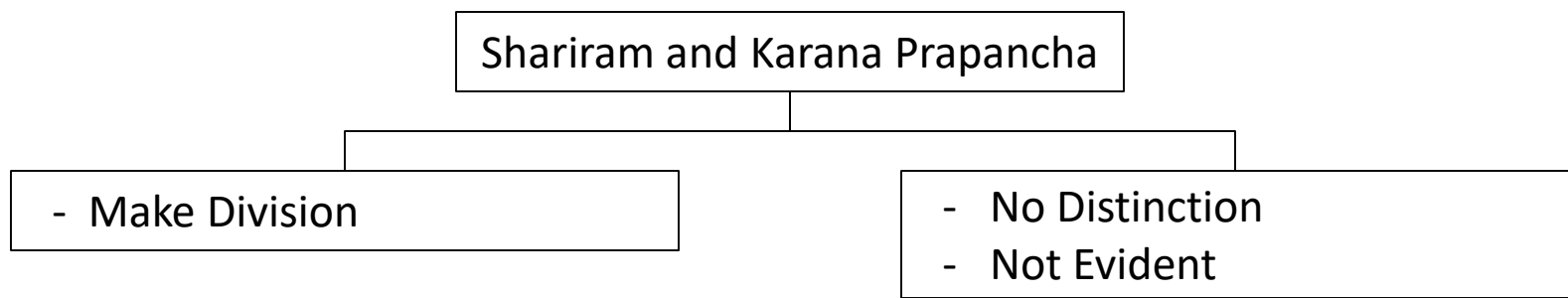
avyaktād vyaktayaḥ sarvāḥ  
prabhavantyāharāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasaṁjñakē || 8-18 ||

From the Unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the Unmanifest. [Chapter 8 - Verse 18]

- Creation comes from Unmanifest to Manifest goes back to Unmanifest.

Unmanifest	Manifest
<ul style="list-style-type: none"><li>- Karanam</li><li>- During Pralaya both Shariram and Prapancha</li><li>- Sthula Sukshma Butani both Vyashti and Samashti</li></ul>	<ul style="list-style-type: none"><li>- Karyam</li><li>- Gross Shariram and Prapancha come into Manifestation</li><li>- Both Vyashti and Samashti</li></ul>

- Micro and Macro levels - 2 Approaches to Karana Shariram and Karana Prapancha.



**Experiential angle : Waking :**

- Express division

**Sleep state :**

- No division.

**Sleep state :**

- Everything in Unmanifest in potential condition.
- I cannot experience division between me and world - Karana Avastha called Nirvikalpaka Avastha.
- Here Karana Shariram / Prapancha no distinction, Both identically treated here.
- Micro-macro division not maintained in sleep, Indiscriminately used by another.
- Karana Shariram also called Avidya
- Karana Prapancha also called Maya.

**Avidya / Maya - Synonyms - Logic :**

- At Karana Avastha
- Distinctions not evident - Therefore Avidya = Like Maya but they are different.
- Know Vyashti well, will know Samashti - Cosmic being.

## **Maya :**

- Potential form of all products
- Karana Shariram / Maya also called Avyaktam / Indriya Agocharam, Unmanifest / Potential / Seed condition.
- In seed form of matter, distinctions are not there.

## **Science :**

- Element belongs to molecule - Atom - Sub atomic
- Particles - Hazy - Can define... Uncertainty principle
- Principle - Not available for our organs.

## **Parameshwara Shakti :**

- Reduce matter - into energy (Called Shakti )
- Any power has to be located in some powerful locus.
- Teaching power / Speaking power can't be located independently.
- It is located in the speaker / Teacher / Writer / Walker.

## **Any Shakti veiled by Shaktivaan :**

- What is the locus in which all powers located.
- Parameshvara, 'Consciousness' principle - Brahman / Atma...
- Entire potential creation - All Karana Shariram and Karana Prapancha are all power located in Brahman.
- Karana Shariram = Shakti / Maya / Avyaktam / Avidya.

## **Shakti :**

- Can't think of Shakti independently.
- Depends on speaker / walker - Can't think of Shakti alone independently.
- Svatantra Satta Nasti... Dependence of matter on 'Consciousness' important fact to be noted - Indicated here.
- Matter can never exist independently.
- It has to depend on 'Consciousness' principle.

## **Science :**

- Matter independently exists
- Consciousness is born out of matter - Brainy phenomenon Cells / Neuron – Responsible for 'Consciousness'
- Consciousness - Phenomena will come and go but matter will remain.
- Basic division / Distinction between Vedanta and science, Fundamental difference.

## **Earth collides with another planet :**

- Life / Sentiency gone - Matter remains
- Life comes and goes - Evolution
- Life recently originated
- Human - Recent - Unicellular exist for long time.
- Matter - Basic - 'Consciousness' fleeting phenomenon.



## Vedanta :

- Matter is Shakti / Potential in Consciousness, Potential alone manifests as universe.
- Universe appears and disappears in 'Consciousness'.
- Appearance power is there in Consciousness / God, Shastra called spiritual science.
- All other science - Material science.
- Consciousness is basic stuff - Information gathered from Shastra.
- Science has not been able to prove this by analysis.
- We gather not by Pratyaksha / Upamana but from Shastra.
- Matter = Power - Dependent on 'Consciousness' principle.

1 <sup>st</sup>	2 <sup>nd</sup>
Consciousness	Matter

= Parameshvara Shakti

## Anaadi :

- Karana Shariram - Doesn't have beginning.
- Creation not beginning of matter.
- It is beginning of manifestation of matter
- Matter can't be created
- Misnomer / Wrong word.
- Unmanifest world to manifestation is called creation.

**Example :**

- Creation of Hall by constructing walls - Iron / wood / Brick was there but in Unmanifest form.
- Potential there - When it is manifest in this form.
- When potential can be brought out by creator - No oil from sand.
- Therefore Anaadi - Beginningless - Uncreated.

**Avidya :**

- Not ignorance which is condition of mind.
- Avidya is cause of mind.

**Paribasha :**

- Which doesn't have independent existence.
- Matter can't exist independent of 'Consciousness'.
- Consciousness lends existence to matter.

**Vidyate :**

- Root - To exist
- Vidyate - To exist
- Avidya - That which doesn't exist independently.

**Desk is Avidya :**

- Is it wood or desk ? 2 words - Not 2 objects
- Substance = wood

## **Desk :**

- Word I use - No substantiality of its own.
- Svataha Na Vidyate Iti Avidya...
- Matter doesn't have substantiality of its own.
- Consciousness - Seems to be non-substantial, World - Solid - unsubstantial.
- Consciousness is stuff of world - Substance of universe.

## **Matter :**

- Name / Form / Avidya

## **Aaryanumeya :**

- Never perceptible - Only inferable, Karana Avastha - Only inferable.
- Suppose creation is resolved - we say Avyakta / Karanam / Maya will be there.
- Will you be able to see the resolution.
- No - world includes my Body / Mind / Sense organs, Sense organs resolved.
- We take with inference alone supported by Shastra.
- When anything destroyed, it doesn't become non-existent.
- When candle burns - Nothing lost – Destruction = Changing condition from Manifest to Unmanifest.
- Burn desk - See ash - Can't see leg.
- Destroy matter - Nuclear explosion (Converts to energy)

## **Inference No. 1 :**

- World goes to Unmanifest.

## **No. 2 :**

- Nothing comes out of nothing
- For cloth - Cotton is raw material
- For food - Ingredients Reflecting Medium
- Infer from Karyam - Karanam Anumeyam.

## **Why should you go for inference ?**

- Because it is not perceptible - Grand father by inference.
- Maya = Potential of Prapancha - Never Pratyaksha, Shakti / Avyaktam - Never Pratyaksham.

## **It is like asking :**

- 12 'O' Clock - what time it comes?

## **Inference only from basic law :**

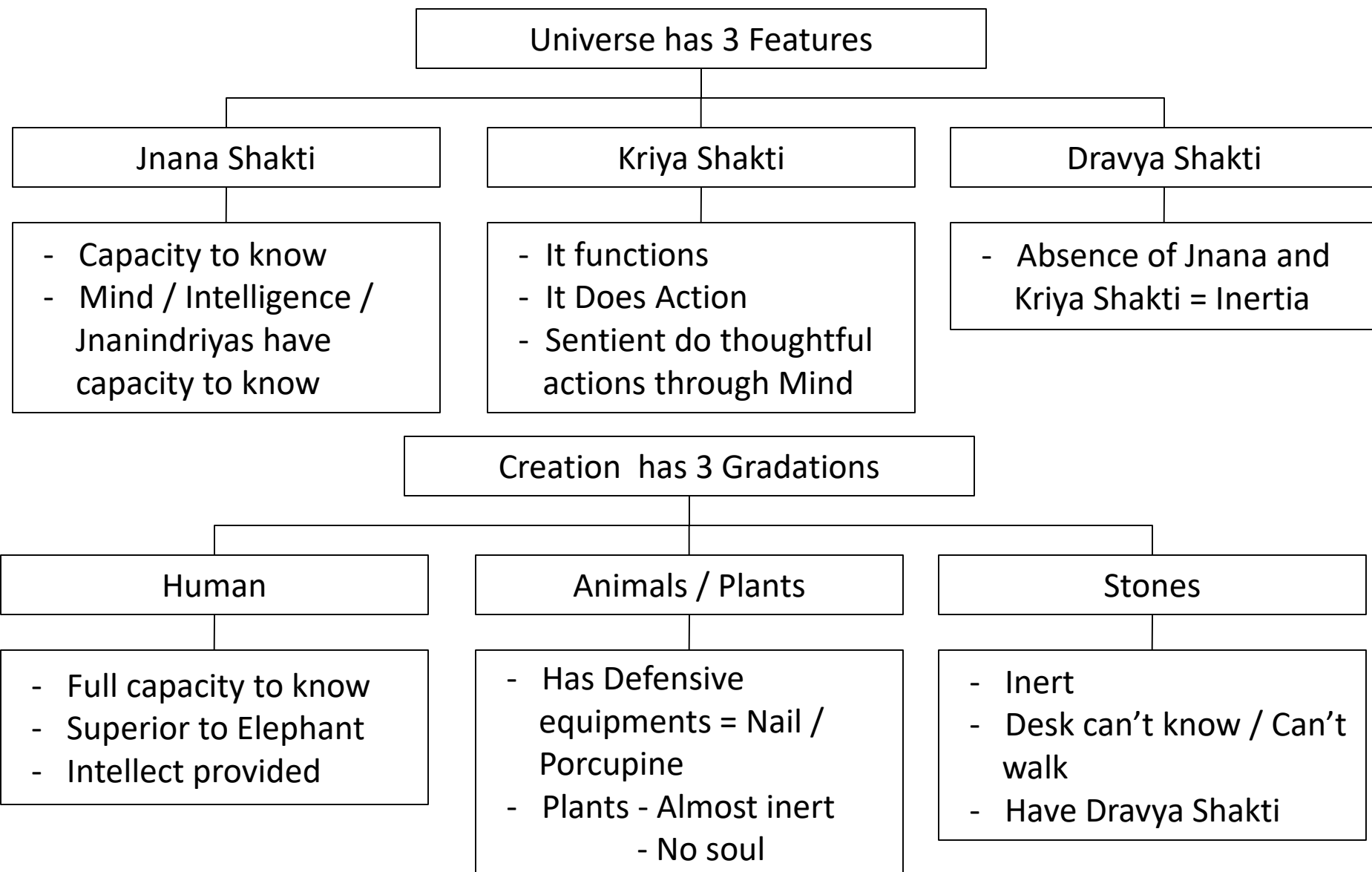
- Nothing is created out of nothing.
- Creation was there in the beginning in potential form.
- From Karana Avastha - Universe born, Can't say creation out of Karana Shariram.
- Only Sukshma / Sthula Shariram comes out of Karana Shariram.
- Karana Avastha - Common word for Karana Sharira and Karana Prapancha, Because there is no division.

## **Note :**

- Atma : Understood
- Maya : Can't understand how it will be?
- Taste of that Avastha - Daily go through that
- Deep sleep state - Nearest to Pralaya state
- Experientially - Don't feel yourself / world as distinct entity.
- Your knowledge / Emotion / Ignorance problem, Don't experience in sleep.
- Can't say - Nothing is there ( Shunyavadi - Nothing was there in the beginning)
- If sleep state is nothingness - You will never wakeup.
- From nothingness - Nothing can come.
- Worries / Knowledge / Ignorance in potential condition In sleep = No Ava Ava...
- For Maya - Another word is Maha Sushupti.
- Near experience I can have as an individual, From Maya - Jagat born.

## **Trigunatmika :**

- Maya - Cause of universe has 3 faculties - 3 Features
- From nature of product we infer features of cause.
- We know feature of cause inhere effect.
- Karana Gunaha - Karya Anuvartante, Features of cause pervade effect.
- Parents characters Predispositions / Looks, pervade Children, sugar Diabetics.



**Differences in Prapancha - Correspond to 3 faculties in potential Maya :**

- Sattva - Jnana Shakti, Rajas - Kriya Shakti, Tamas - Dravya Shakti.

## Para :

- Not superior to Atma - Because it is dependent on Atma.
- Entire creation = Product.

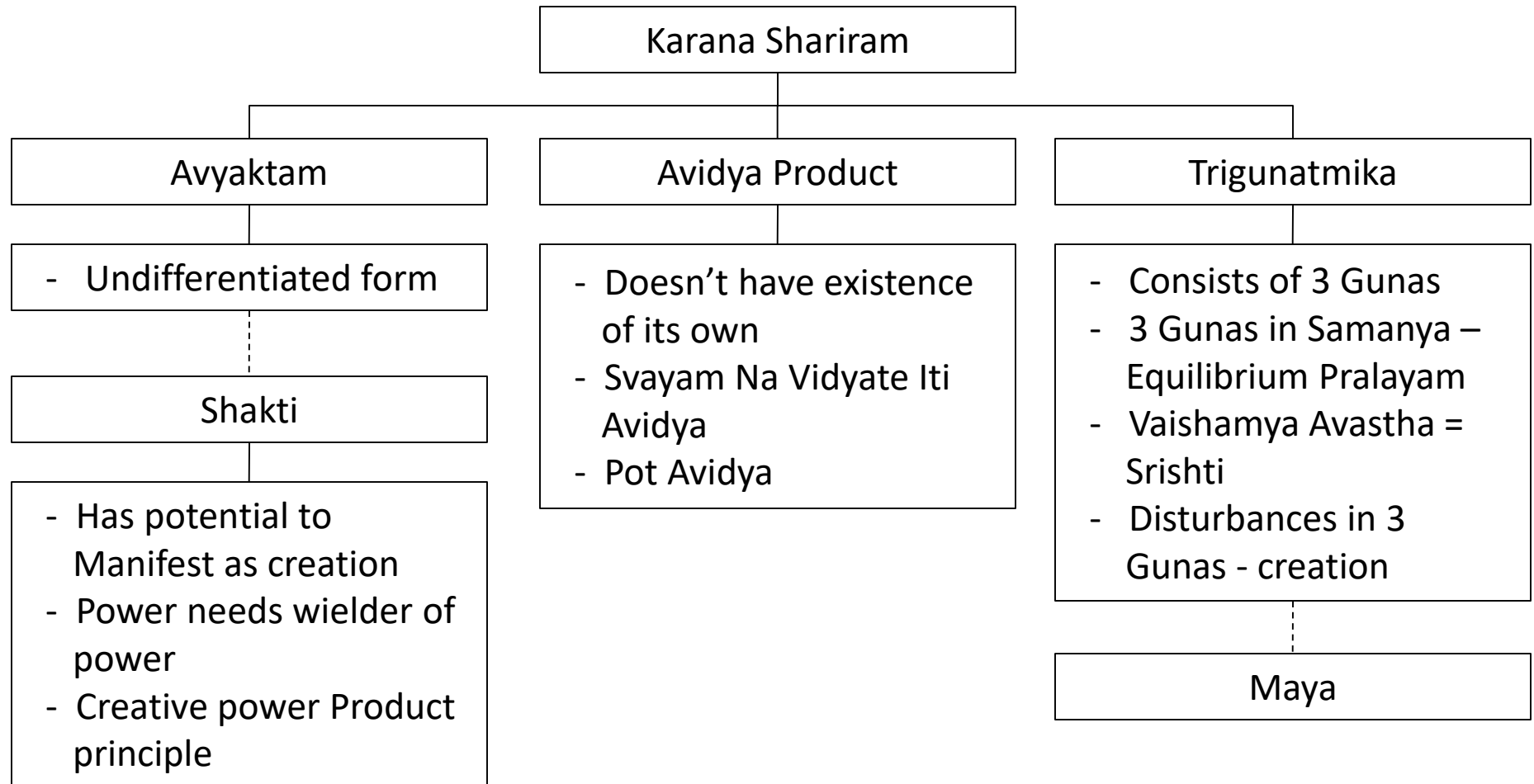
## Avyaktam :

- Can't see / Imperceptible / Potential / Invisible.

Karanam	Karyam	Atma
<ul style="list-style-type: none"><li>- Maya</li><li>- Parent</li><li>- Para</li></ul>	<ul style="list-style-type: none"><li>- Prapancha</li><li>- Child</li></ul>	<ul style="list-style-type: none"><li>- Parat Para</li></ul>

## Revision :

### Karana Shariram :



### Maya : Definition :

- What is experienced but can't be explained, Never Pratyaksha - Inferable from its products / Creation - Perceptible.
- Through perceptible creation, imperceptible - Karana Shariram inferred.



## Verse 109 : Important Sloka :

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ १०९ ॥

sann āpyasan nāpy ubhayātmikā no  
bhinnāpy abhinnāpy ubhayātmikā no  
sāṅgāpy anaṅgā hyubhayātmikā no  
mahādbhutā 'nirvacanīya-rūpā

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

## Maya :

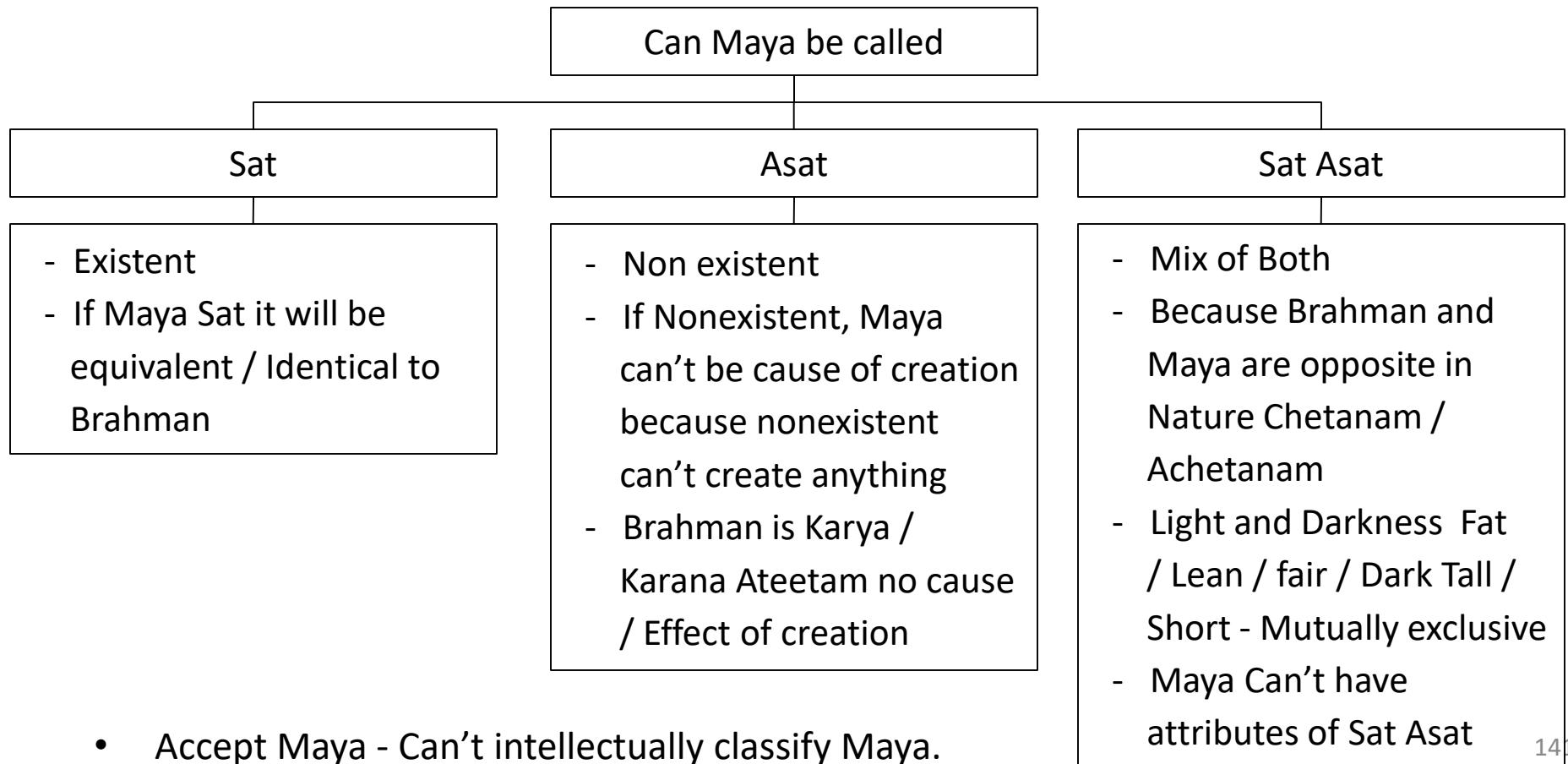
- Logically inexplicable / Uncategorisable
- Incomprehensible for intellect
- Intellect comprehends by logical reasoning.
- Magic show - Mayaavi-iv Vijrmbriya... Dakshinamurthy Stotram... Lord - Greatest magician.

## Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah  
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |  
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Maha yogi out of His Own Free Will (i.e. a Maha yogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 2 ]



## **Definition of Maya :**

- Sad Asad Vilakshanam - Distinct from Sat / Asat - Not Sada Sad mixture.
- Tatu - Na... Asat Na
- Neither existent - Nor – Nonexistent
- Ubayatam Na - Not mix of existent / Non-existent, Mutually exclusive.
- Maya can't have attributes of Sat and Asat - It is Seemingly existent.

## **1) Brahman and Maya : Classification :**

- Is Maya identical with Brahman
- Is Maya different than Brahman
- Is Maya identical and different - Mix

## **Example :**

- Jalam and water - Identical
- Jalam and cup - Different
- Intellect wants to understand, if Brahman and Maya are identical or different.

## **Maya is not identical with Brahman :**

- Maya will become Chetana Tattvam, Can't account for Jada universe.

## **Maya Definition :**

- World in potential form
- Material in nature
- Jada Maya not identical with Brahman which is Chetanam.

# Intellectual Classifications

- 1) Identical
- 2) Different
- 3) Both

- Jalam and Water

## Not same identical :

- Because Brahman - Chetanam
- Maya - Jadam
- Not different

## Maya not different entity :

- Advaitam Meaningless
- Brahman Ekam Eva Advitiya - Chandogyo Upanishad

## Maya :

- It is Binnapi / Abinnapi Vilakshanam

## Wave and Water

( 1 )

- Wave not identical bring glass of Wave
- Not replace water with Wave

( 2 )

- Wave not different to water

( 3 )

- Wave not different Entity

( 4 )

- Not part / whole relationship

## Akasha :

- No eyes / No ears

Sankhya	Vedanta	Not Mixture
<ul style="list-style-type: none"> <li>- 2 Entity</li> </ul> <b>Brahman :</b> <ul style="list-style-type: none"> <li>- Consciousness</li> <li>- Father</li> </ul> <b>Maya :</b> <ul style="list-style-type: none"> <li>- Matter</li> <li>- Mother</li> <li>- Each limit other</li> <li>- Problem of Duality / Limitation</li> </ul>	<ul style="list-style-type: none"> <li>- Advaita</li> <li>- Brahman and Maya one entity</li> <li>- Brahman is limitless / Infinite / Beginningless</li> </ul> <b>Brahman :</b> <ul style="list-style-type: none"> <li>- In Which there is no 2<sup>nd</sup> thing</li> </ul>	<b>Brahman :</b> <ul style="list-style-type: none"> <li>- Maya not mix because mutually exclusive / Opposite attributes can't coexist Chetanam / Achetana</li> </ul>

Sajatiya	Vijatiya	Svagata
<ul style="list-style-type: none"> <li>- 2 Men Same class</li> </ul>	<ul style="list-style-type: none"> <li>- Men and desk different class</li> </ul>	<ul style="list-style-type: none"> <li>- Man( Total) and hand (Part)</li> <li>- Internal division</li> </ul>

### **Brahman :**

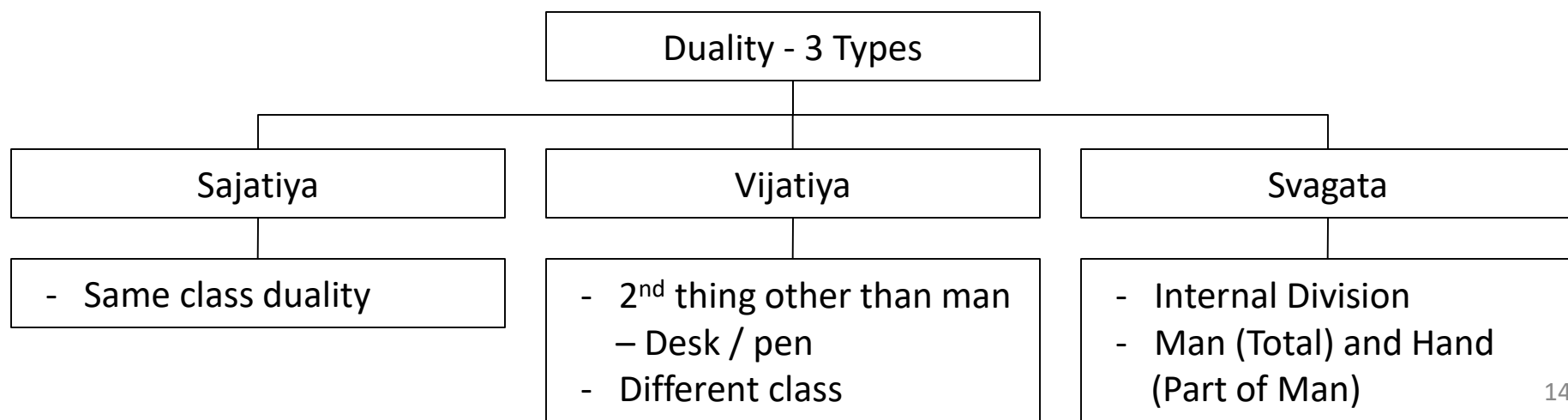
- Sajatiya / Vijatiya / Svagata Beda Rahita
- No 2<sup>nd</sup> Entity
- Brahman and Maya not 2 entities, Because in Brahman - No 2<sup>nd</sup> Entity.
- No dual.

## Sankhya :

- Brahman and Maya - Different - Dvaitam.
- Maya is separate entity - Matter
- Brahman is separate entity - Consciousness
- 2 Separate entity - Like father - Mother.
- Maya can't be accepted as a different entity.
- If Brahman and Maya are separate / Each will limit other - Problem of duality and limitation.
- Brahman is infinite - Means something in which there is no 2<sup>nd</sup> thing.

## Definition :

- Brahman Is Sajatiya / Vijatiya / Svagata - Bheda Rahita
- Brahman doesn't have any type of duality.



- Brahman is Sajatiya / Vijatiya / Svagata Bheda Rahitam.
- Therefore non Dual - Maya not 2<sup>nd</sup> entity different than Brahman.
- Advaitam w.r.t. Brahman will become meaningless, if we accommodate difference / Bheda.

**Brahman not different than Maya :**

**Brahman definition Chandogyo Upanishad :**

- Ekam Eva Advitiyam Brahman.
- Therefore Maya not separate / Identical or mixture.

**Brahman and Maya Not a mixture :**

- Brahman / Maya - Mutually Exclusive / Can't co-exist because opposite attributes.
    - Binnapi not different with Brahman
    - Abinnapi not identical with Brahman
  - Ubayatmikapi - Na - Not Mix.
- } Brahman / Maya

**Maya :**

- It is Binnapi Abinnapi Vilakshana.

**Example :**

- Wave and water

**2) Is wave different than water :**

- If so bring water Keeping wave where it is
- Book Clip - Different Therefore leave one - carry other.

### **1) Is wave identical with water :**

- Where water is used, we should be able use wave.
- Please bring glass of wave and Can't replace 'Water' with wave.

### **Where 2 things different :**

- Should be able to leave one and Bring / Carry other.
- Bring water leaving wave
- Bring gold leaving ornament

### **Conclusion :**

- Bheda wave and water not different entities - Abheda not identical entities.

### **Wave and water / Brahman and Maya :**

- Their relationship is not identical or different
- It is Bheda / Abheda - Vilakshanam.

### **1) Wave and water - Not different entities**

- Brahman and Maya - Not different entities

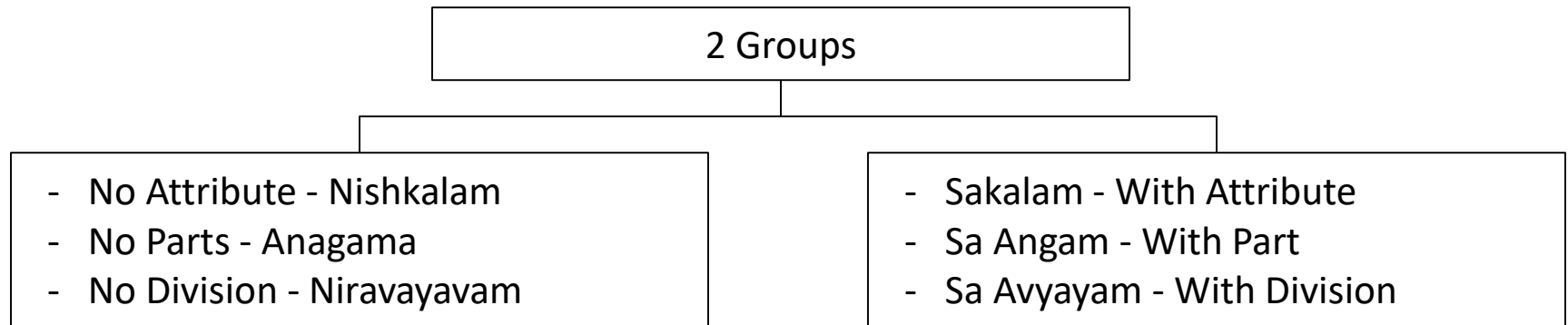
### **2) Wave and water - Not same - Identical entity**

- Brahman and Maya - Not same - Identical entity (Chetana / Achetana)
- Brahman / Maya - wave / Water - Relationship is Bheda / Abheda Vilakshanam.
- Can't categorise identical or different or say mix of both because of opposite attributes.



## Conclusion :

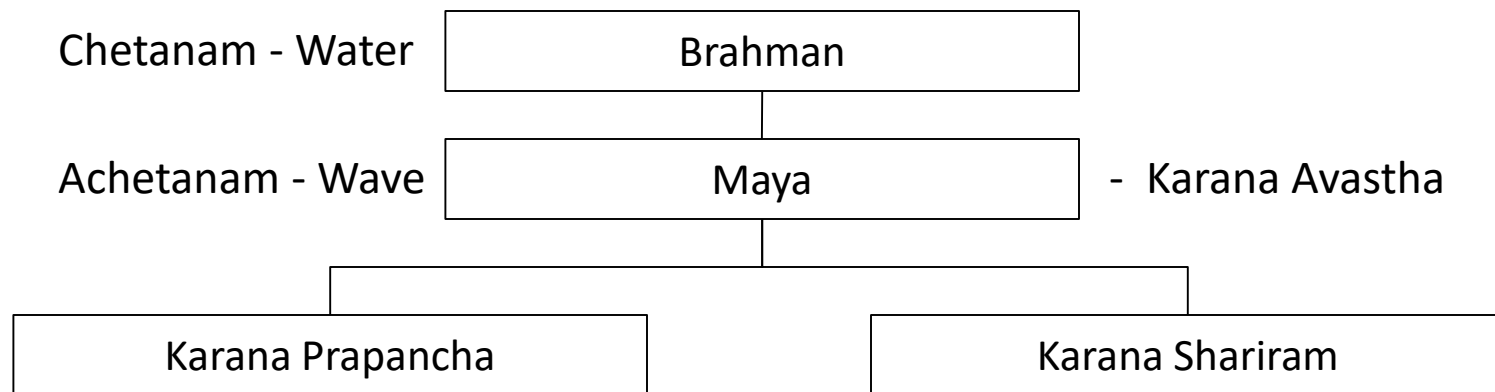
- 1 Not Binna, 2 Abinna, 3 or Mishram...
- 4 Not Part / whole relationship.
- Part - Angam / Avyayam.
- Body has several parts - Endowed with Angam.
- SA - Angam - Endowed with parts
- An - Angam - Without division or parts
- Akasha - No eyes / No ears = Brahman.



## Is Maya Sa-angam - Anangam - Mishram?

- Not 3 - Because Maya is not endowed with parts.
- Not Partless - Not mixture.

## Comparison :



## Brahma Sutra :

- Deals with Cosmology / Origin of world in different philosophies.

## Modern science :

- Any of them you get into is trouble.
- Analysing root of creation - Trying to categorise.
- Why we say Maya - with part / without part or mixture.
- Whatever has part is an assemblage (1) (Joined - TV / car)
- Any assemblage is product (2)
- Any product has beginning and end (3)
- If Maya has parts it will be Assemblage / Product / Beginning.

## Shastra :

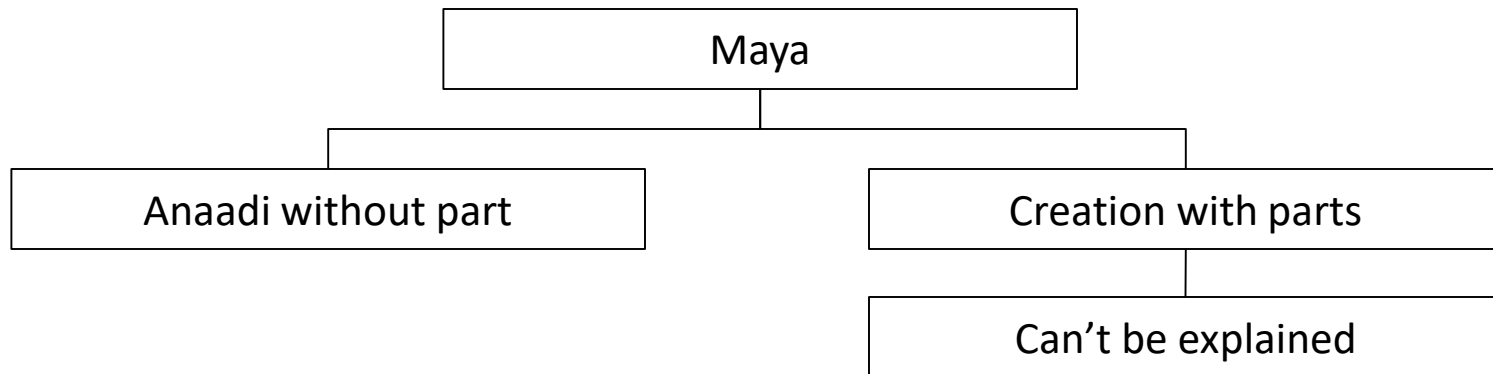
- “Maya is Beginningless “ Anaadi

## What is cause of Maya?

- Maya is Anaadi - can't be assemblage / Product.
- Therefore can't find cause.

## Therefore we say :

- Maya is not endowed with parts.
- It is without parts - Can't explain features of universe - But we said Universe has 3 features.
- Knowledge / Activity / Inertia - 3 Faculties, Maya must have 3 potentials.



## Not Mishram / Because of attributes :

- Sanga / Ananga / Mishram - Vilakshanam
- Binna / Abinna / Ubaya - Vilakshanam
- Sat / Asat / Ubaya – Vilakshanam
- Maya not Categorisable
- Cant accept - Maya not there.

## **Therefore :**

- Greatest wonder - Mahat
- Anything in creation - Product of Maya
- We experience Maya but can't categorise.
- Can't classify / Pinpoint what is Maya.
- Uncertainty principle - Only principle creation.
- Uncategorisable - More you probe into creation.
- Micro / Macro - More you find Uncategorisable.

## **Verse 109 :**

- Anirvachaniyam Rupa = Inexplicable, Can't be comprehended by intellect.

## **Maya Definition :**

- Anirvachaniyam - तानिर्वचनीयरूपा
- Magic Show.

## Revision :

### 1) Karana Shariram at Vyashti and Samashti - No difference :

- At level of Sthula / Sukshma - Difference between individual and totality - clearly explained.
- But at Karana level don't experience because, at Karana level Everything is resolved.
- Nirvikalpaka Avastha state in which differences are not experienced.

### Don't Say :

- Differences are potentially there in an Unmanifest form.

### Differences are not experienced :

- We can't talk about difference between my and your Karana Sharira or my sleep of individual and sleep of cosmos called Pralaya Avastha.
- Vyashti sleep = Laya = Individual Sthula / Sukshma Shariram resolved (As though )
- Samashti sleep = Pralaya = Samashti Sthula / Sukshma Prapancha resolved.
- Since there is no difference in experience in both.

Laya	Pralaya
- Shankara equals Avidya	= Maya = Shakti = Avyakta(Avastha called Avyaktam)

Resolved state Individual	Resolved state at total level
<ul style="list-style-type: none"> <li>- Avidya</li> <li>- Vyashti level Avastha</li> </ul>	<ul style="list-style-type: none"> <li>- Maya</li> <li>- Samashti Level Avastha ← No Difference</li> </ul>

**Therefore Avidya and Maya equated :**

- Karana Avastha (State) called Avyaktam.
- Refers to potential state of matter at individual(Body / Mind) / Universal levels.
- It is called Shakti - Because it depends on Shaktaa - Brahman.
- It is called Avaktam - Because it is potential form of Shariram or Prapancha.
- It is called Maya - Because it is not available for

Categorisation as Sat / Asat / Ubaya - Mix.

Division / without division / Mix

Part / Property...

- Therefore matter can't be categorised as Consciousness or different than consciousness Part - Product of consciousness.
- Matter can never be defined!!
- Sannapi - San.. Verse 109 - By heart

## Verse 120 :

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं  
तत्कारणं नाम शरीरमात्मनः ।  
सुषुप्तिरेतस्य विभक्त्यवस्था  
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२० ॥

avyaktam etat triguṇair niruktaṁ  
tat-kāraṇaṁ nāma śarīram ātmanah  
suṣuptir etasya vibhakty-avasthā  
pralīna-sarvendriya-buddhi-vṛttiḥ

This - Unmanifest,|| described as a combination of all three Gunas, is the casual-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended. [Verse 120]

- Karana Sharira = Maya / Avyaktam / Shakti.
- Shankara not named it as Karana Shariram yet.

## Verse 108 :

- Karana Shariram is Shakti of Parameshwara - Not Plain sleep state of ignorance.
- It is called Avyaktam / Trigunatmika / Maya - Causal body of universe (Includes my causal body)
- This Unmanifest - Avyaktam - Principle - is Seed of entire universe.
- Verse 108 to 119 - Manas constituents (Niruktam) is 3 Gunas.

## Causal body of Atma :

- Whether individual Shariram is resolved or Universe is resolved - Experience is same.
- Where Karana Shariram is resolved - World is as good as not there because you do not experience.

## What you experience is Pralaya Avastha alone :

- World really resolved is Pralayam
- World seemingly resolved is Sushupti

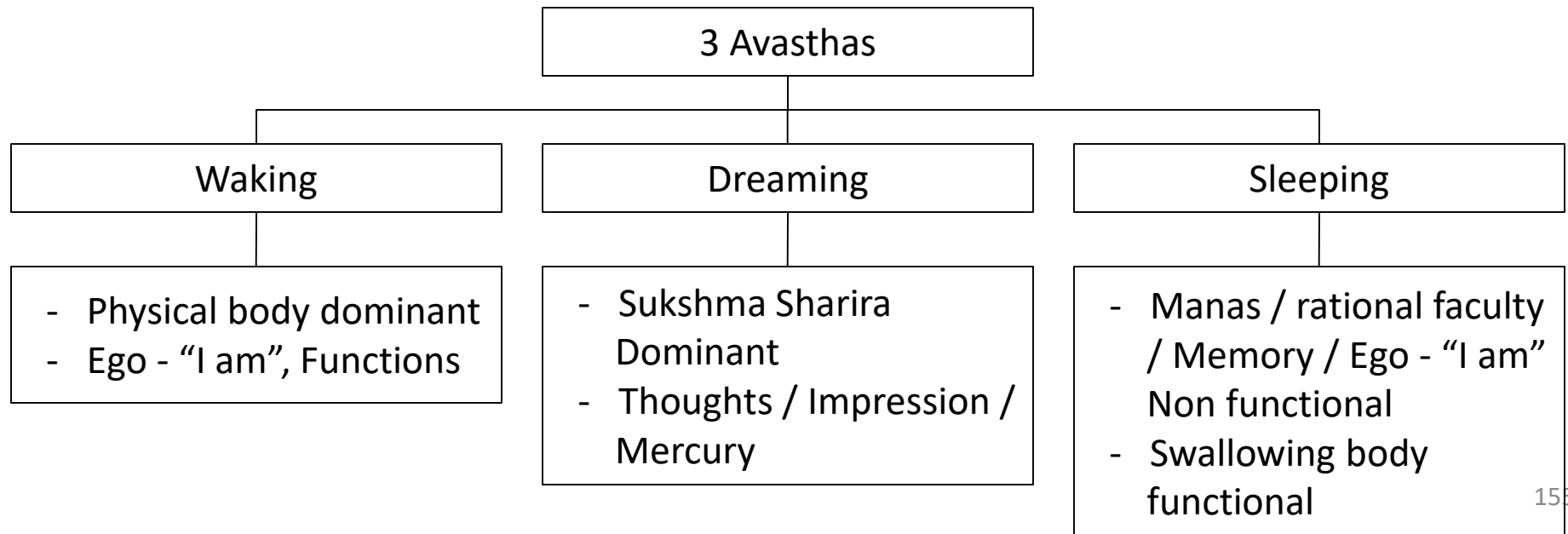
Experientially no difference  
technically different

## Unique state of Karana Shariram :

- Deep sleep state in which Karana Shariram dominant, Sthula / Sukshma also function.
- All my knowledge and ignorance emotions - Resolved / Swallowed by Karana Shariram.

## When you wake up :

- Emotions / Knowledge / ignorance born out of Karana Shariram - Seed condition – Vibakti Avastha distinct state.





## Sushupti Definition :

- “प्रलीनसर्वेन्द्रियबुद्धिवृत्ति “
- State in which all deliberate Karameindriyas and Jnanendriyas of Antahkarana functions are resolved.
- If hands / Legs move - They are involuntary movement / Not deliberate - Unconscious action.
- Mano / Buddhi / Chitta / Ahamkara functions(Emotional / Rational / Memory / Ego – faculties) Also resolved.
- Pancha Prana continues in sleep.
- If discontinued no difference between dead body and sleep state.

Sleep		Maranam
<ul style="list-style-type: none"><li>- Prana functions continue</li><li>- Not deliberately continued</li><li>- No will required</li><li>- Need not consciously breathe</li><li>- If deliberate, we will forget</li><li>- Bhagawan has kept emergency functions in his own hand</li><li>- Breathing / Heart beating / Digesting / Blood circulation</li></ul>	<ul style="list-style-type: none"><li>- Prarabda is enough to mane breathing function</li></ul>	<ul style="list-style-type: none"><li>- Prana Functions withdraw</li></ul>

- State in which Karana Sharira is Dominant.

## Verse 124 :

अथ ते संप्रवक्ष्यामि  
स्वरूपं परमात्मनः ।  
यद्विज्ञाय नरो बन्धान्  
मुक्तः कैवल्यमश्नुते ॥ १२४ ॥

atha te sampravakṣyāmi  
svarūpaṁ param-ātmanah  
yad vijñāya naro bandhān  
muktaḥ kaivalyam aśnute

Now I will tell you of the Real Nature of the supreme Self, realizing which, one becomes free from all bondage and attains liberation. [ Verse 124]

- ‘Consciousness’ = Paramatma.

## 2<sup>nd</sup> Question :

- Paramaha Kaha Atma What is ‘Paramatma’
- What is benefit of that knowledge.
- By gaining ‘Paramatma’ Jnanam - Human will be free from Samsara - This topic alone is main topic.

## 6 Topics :

- Supporting / Auxiliary topics.
- Human becomes free from all bondages.

## Mental bondage :

- Can get out of Raaga / Dvesha / Kama / Krodha / Lobah / Madah / Matsarya / Dukha.
- We are under their grip
- Psychological bondage!!

## **Philosophical Bondage :**

- I look at myself - Confined to body - Imprisoned small, individual confined to 6.

## **Jnani :**

- Breaks shell - I am 'Consciousness' which extends beyond body.
- I am all pervading 'Consciousness'.

## **Aitareya Upanishad :**

<b>Jnanam</b>	<b>Body</b>
Bird confined to cage	Cage

- Through Knowledge Agyani 'Jivatma' breaks cage body, grows out of body limitation and owns its freedom.

## **All pervading nature :**

- I am free bird - Present everywhere - Nothing can hurt me including this body.
- Philosophical Bondage = Deha Abhimanam
- Psychological Bondage = Kaama.
- Atma Jnanam will pierce both bondages, Therefore Mukta Bandat.

## **What will he get being freed from bondage?**

- Will get Moksha / Kevala Kaivalyam(Non duality) - Only one
- I am only one existent in the world - No 2<sup>nd</sup> thing other than me.

## **If I experience 2<sup>nd</sup> Thing - it is not independent???**

- 2<sup>nd</sup> Thing - They are my own extensions as in dream.
- In dream - 2<sup>nd</sup> Thing not independently existing.
- All born out of me / Existing in me / Resolving in me.
- Dream duality - Not real duality
  - It has no separate existence
- Waking duality - Not independent duality.
- Since no independent reality, I am Kevala Ekaha.

## **Dasha Sloki :**

- More I enquire into world - It disappears. Without enquiry - Everything is there.
- After disappearance of everything - Only one remains - Sivaha Kevalaha.
- Non dual Shiva - who is Shiva
  - Aham Asmi
- Teacher / Scriptures existed when I was student.

## **On Enquiry :**

- Teacher status disappears
- Shastram status disappears
- Teaching status disappears
- Student hood status disappears

## **Relative went away - What remains?**

- Absolute I - Not 1<sup>st</sup> person singular I which is related to 2<sup>nd</sup>/ 3<sup>rd</sup> Person.
- Unrelated person - Singular - Relationless I, Pure awareness alone there.
- This status is called Kaivalyam Ashrute

## **Verse 124 - 136 : Atma Svarupam(Important Section)**

### **Atma = Pure Consciousness :**

- How Shastra looks at Consciousness / Atma.
  - 1) Not part / Property / Product of body.
  - 2) Independent entity, Pervades and enlivens body
  - 3) Not limited by boundaries of body
  - 4) Survives death of body
  - 5) Surviving 'Consciousness' can't transact - interact not because of its absence but due to absence of medium which is body.

### Example : Light pervading Hand :

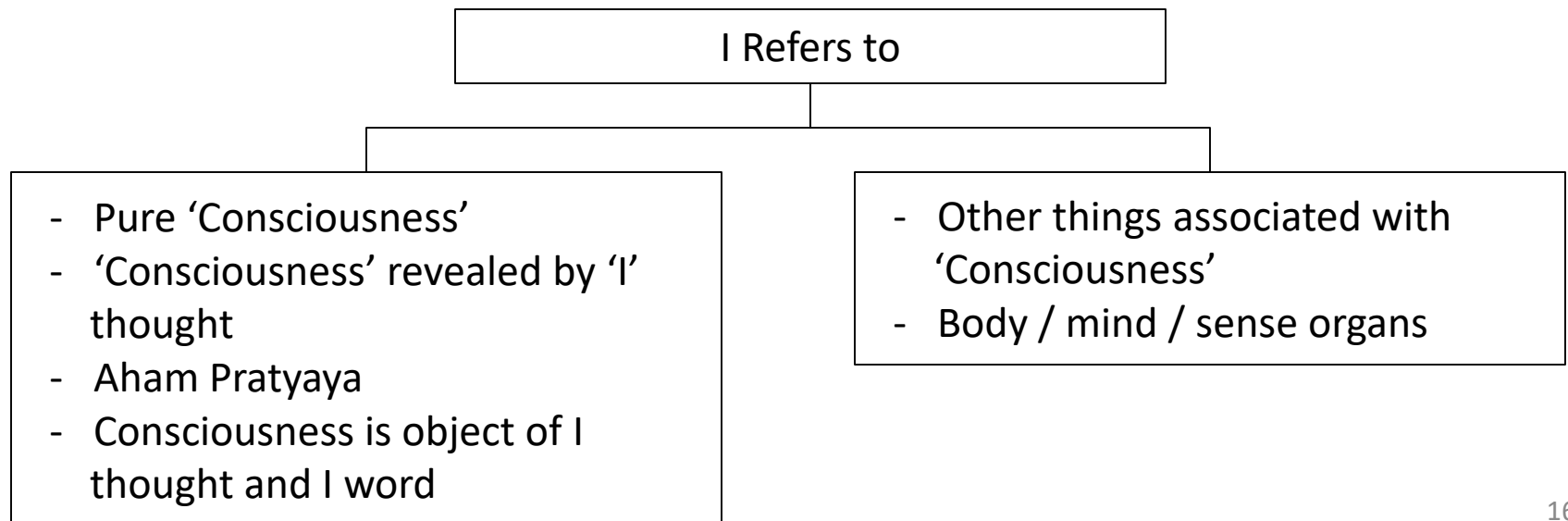
- There is something called 'Consciousness' permanently present - Nityam Asti.
- Most unique word to indicate Consciousness = Aham / I / Conscious being.
- All other words represent table / Chair / Sun / Inert objects.

### One word connects 'Consciousness' to I :

- 'I' can be used only by 'Consciousness' beings - No inert thing can use word 'I'.
- Wherever there is Consciousness being - I is used (Example trees / Animals Consciousness - Beings)
- Where word I is used - it is Consciousness being.

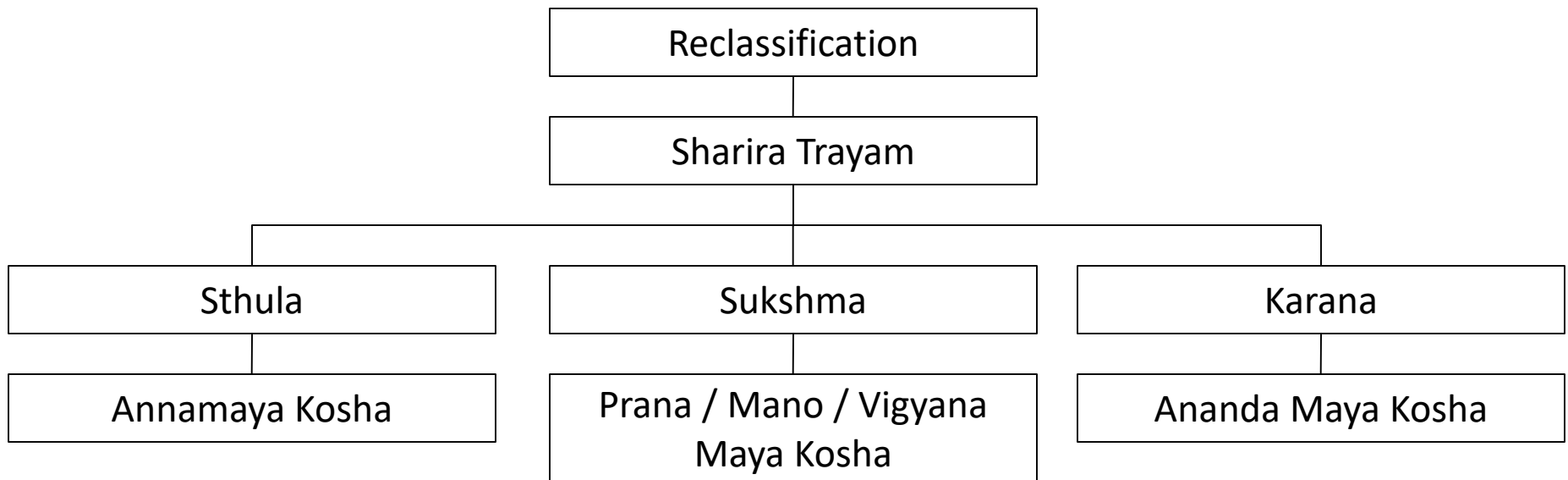
### According to Shankara :

- Primary meaning of word I is 'Consciousness' alone.



## What 'Consciousness' does?

- Consciousness - illumines 3 states of experiences Waking / Dream / Sleeping
- Waking - Mind fully active
- Dream - Mind partially active
- Sleeping - Mind - Passive
- Consciousness - Doesn't have Jagrat / Svapna / Sushupti...
- Atma = Avastha Traya Sakshi.
- illuminator is different from whatever it illumines.
- If Atma has 3 states - it will become Savikaram.
- Feel dull in class - Dullness belongs to mind.



- Atma = Distinct, Vilakshanam from, different 3 Shariram and 5 Koshas it is a witness of them.

### Verse 125 :

अस्ति कश्चित्स्वयं नित्यम्  
अहंप्रत्ययलम्बनः ।  
अवस्थात्रयसाक्षी सन्  
पञ्चकोशविलक्षणः ॥ १२५ ॥

asti kaścit svayaṁ nityam  
aham-pratyaya-lambanaḥ  
avasthā-traya-sākṣī san  
pañca-kośa-vilakṣaṇaḥ

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [ Verse 125]

### Verse 126 :

यो विजानाति सकलं  
जाग्रत्स्वप्नसुषुप्तिषु ।  
बुद्धितद्वृत्तिसद्भावम्  
अभावमहमित्ययम् ॥ १२६ ॥

yo vijānāti sakalam  
jāgrat-svapna-suṣuptiṣu  
buddhi-tad-vṛtti-sad-bhāvam  
abhāvam ahamity ayam

That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [ Verse 126]

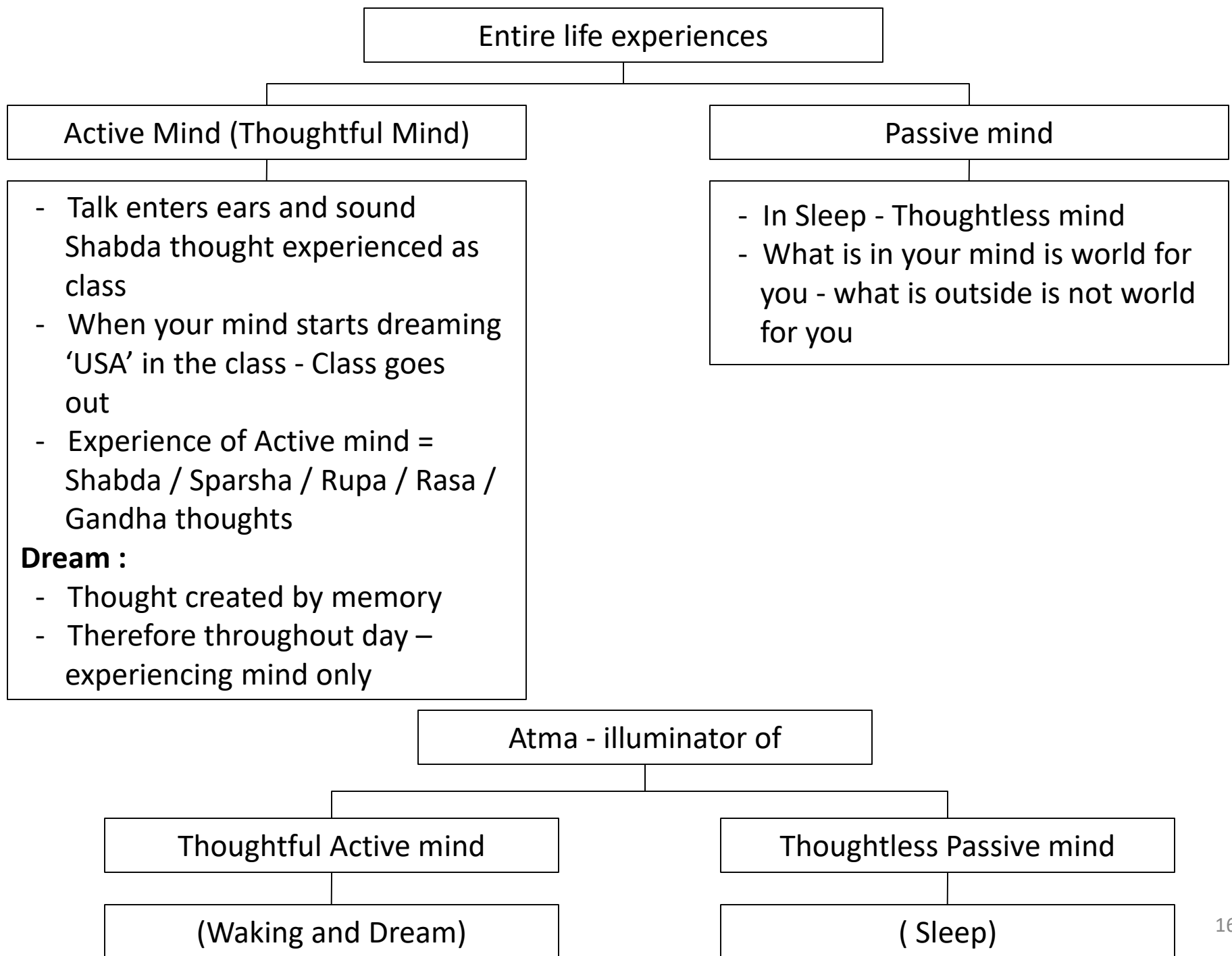
- Atma alone knows(Vijanati) / illumines / Makes 3 states aware.
- Generally verb indicates action /will / desires / Starts and ends in time.
- Atma's illumination by mere presence - No will / Desire / Time based.



- Knowing - Not action
- Atma = Awareness itself
- Whatever happens around, is known in presence of Atma...
- Sun illumines earth - without will / Desire / Plan of action.

### **Sun's nature light :**

- In presence of sun, whichever part is exposed gets brightened.
- In its natural Svarupam - Earth gets illumined.
- Everything around Atma gets known in presence of Atma.



## Revision :

### Verse 126 : Aham iti Ayam Atma :

- This Atma is evident in form of 'I' - 1<sup>st</sup> Person singular in all 3 states.
- In Dream - I = Mental personality and Projected dream world
- In waking - I = Physical personality and Projected waking world.
- Physical personality not evident in sleep / Dream, Therefore not my intrinsic nature.

### Basic Principle :

- Whatever is my intrinsic nature shouldn't be lost at any time.

Heat of fire	Water
Intrinsic	Incidental

- My physical / Emotional / Intellectual personality not available all the time (In sleep ) Subject to arrival / Departure.

### In sleep :

- All personalities merged - intrinsic nature evident - Chaitanya Svaroopam.

### How Chaitanya Svaroopam is known :

- I am free from all personality is known to me which I recollect.
- Chaitanya Svarupam is known as inherent nature.
- Aham Iti Ayam Atma - in form of I.

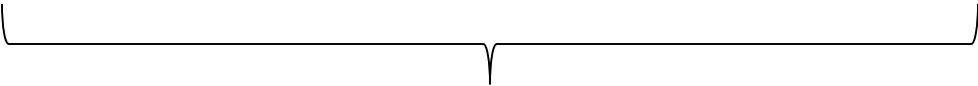
- 1<sup>st</sup> Person singular knows, is conscious of all experiences.
- Vijanati - Verb - without action / will / Change in time
- Atma knows - without action / will / Change / Dissolve.
- In presence of sun - World is Awared
- In presence of Atma - Sun / World / Body / Mind /sense organs are Awared.
- Sun illumines earth - No action on part of sun
  - No will on part of sun
- Sun is - what is around gets illumined.
- Atma knower in Jagrat / Swapna / Sushupti.
- Known world changes according to condition of mind.

### Waking and Dream :

Buddhi	Buddhi Vritti is also them
<ul style="list-style-type: none"> <li>- Instrument</li> <li>- Shabda Sparsha / Rupa / Rasa / Gandha level experiences = thoughts in mind</li> </ul>	<ul style="list-style-type: none"> <li>- Every experience is sign of Buddhi Vritti</li> <li>- No experience without corresponding Buddhi Vritti thought mode in your mind</li> <li>- Every word enters mind / Form enters mind</li> <li>- Vritti is formed</li> </ul>

How you know you are experiencing inner thought world?

Jagrat	Svapna	Sushupti
Bunch of Vrittis	Bunch of Vrittis	Absence of Vrittis



‘Consciousness’ illumines all of them

## Verse 127 :

यः पश्यति स्वयं सर्वं  
यं न पश्यति कश्चन ।  
यश्चेतयति बुद्ध्यादि  
न तद्यं चेतयत्ययम् ॥ १२७ ॥

yaḥ paśyati svayaṁ sarvaṁ  
yaṁ na paśyati kaścana  
yaś cetayati buddhyādi  
na tad yaṁ cetayaty ayam

That which sees all but which no one can see; That which illumines the intellect etc., but which they cannot illumine, That is the - Self||.[ Verse 127]

- 'Consciousness' illumines everything without instrument because it is Self evident.
- If mind has to know anything - it requires sense organs Eyes / Ears...
- Knowledge takes place by use of instrument.
- Glory of 'Consciousness' - it illumines what happens in mind.

### कश्चन य पश्यति :

- Nothing can illumine Consciousness / Know Consciousness.
- Consciousness ever Experiencer subject / Never Experienced Object.

### Study of Consciousness by science difficult :

- Science studies brain / Cells / Neuron - Inert objects of 'Consciousness' through which media Consciousness is manifest.
- Remove brain - 'Consciousness' not available for study.
- Rely upon Shastra - Not your mind instrument.
- Conjectures / Hypothesis / Speculation.

## Atma :

- Lends 'Consciousness' to some chosen inert things of creation - Mind borrows Consciousness from Atma ( Entity).
- Clip / Rock can't borrow 'Consciousness'... It is special nature of mind.
- Electricity passes through water - water not bright.
- Electricity passes through tungsten in bulb - Bulb bright

### Special Nature - Both Materials in Nature

- Clip doesn't become alive - when Consciousness pervades mind, it becomes live mind - Clip doesn't start talking / Walking / Thinking..
- Mind becomes secondary source of Consciousness.
- Atma makes mind sentient - Body / Mind makes / sense organs sentient.
- Beyond body - Every part doesn't borrow Consciousness Nail / Hair - Doesn't borrow - Therefore can cut.
- Only mind borrows Consciousness and mind enlivens body.
- Body doesn't have capacity to borrow 'Consciousness'.
- If body borrows directly from Atma - Dead body doesn't have capacity to borrow 'Consciousness' from Atma.
- Body borrows 'Consciousness' from mind alone.
- In dead, Atma is there - Mind has left body - Yogis have capacity to place their mind in another body.

## Verse 135 :

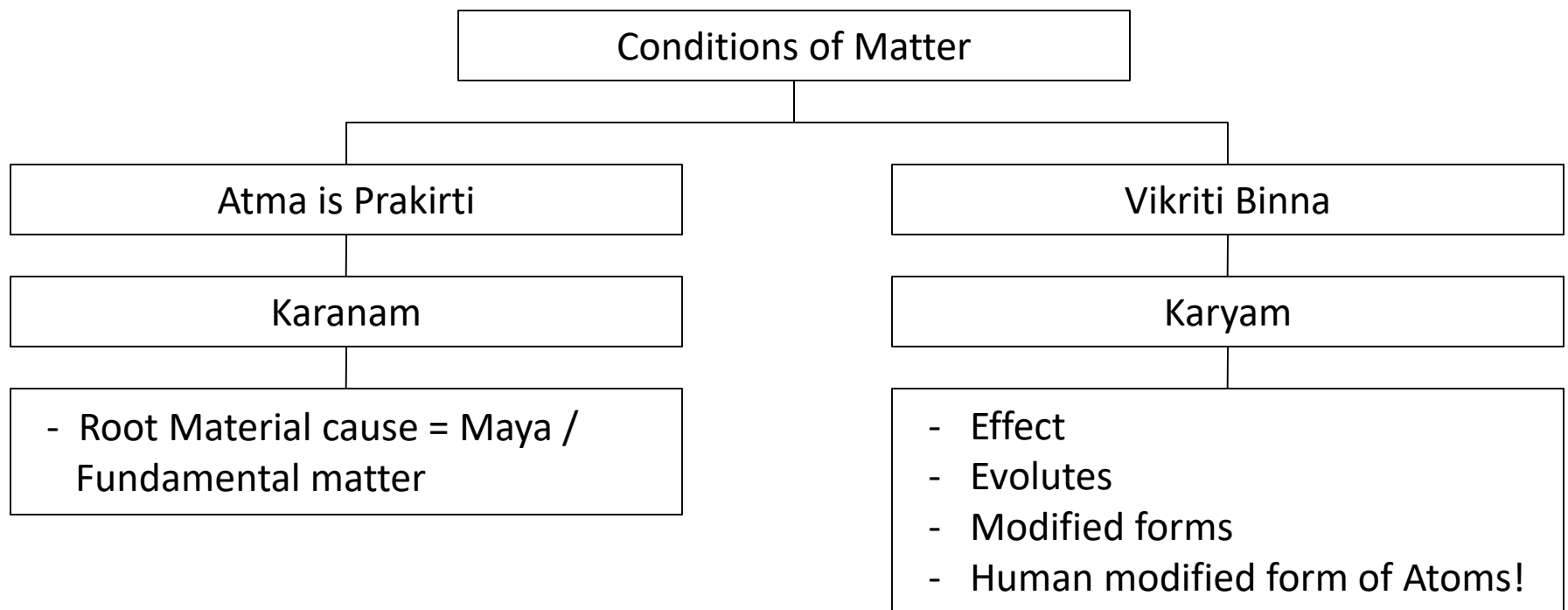
प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः  
सदसदिदमशेषं भासयन्निर्विशेषः ।  
विलसति परमात्मा जाग्रदादिष्ववस्था-  
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ १३५ ॥

prakṛti-vikṛti-bhinnaḥ śuddha-bodha-svabhāvaḥ  
sad asad idam aśeṣaṁ bhāsayan nirviśeṣaḥ  
vilasati param-ātmā jāgrad-ādiṣv avasthā-  
svaḥam aham iti sākṣāt sākṣi-rūpeṇa buddheḥ

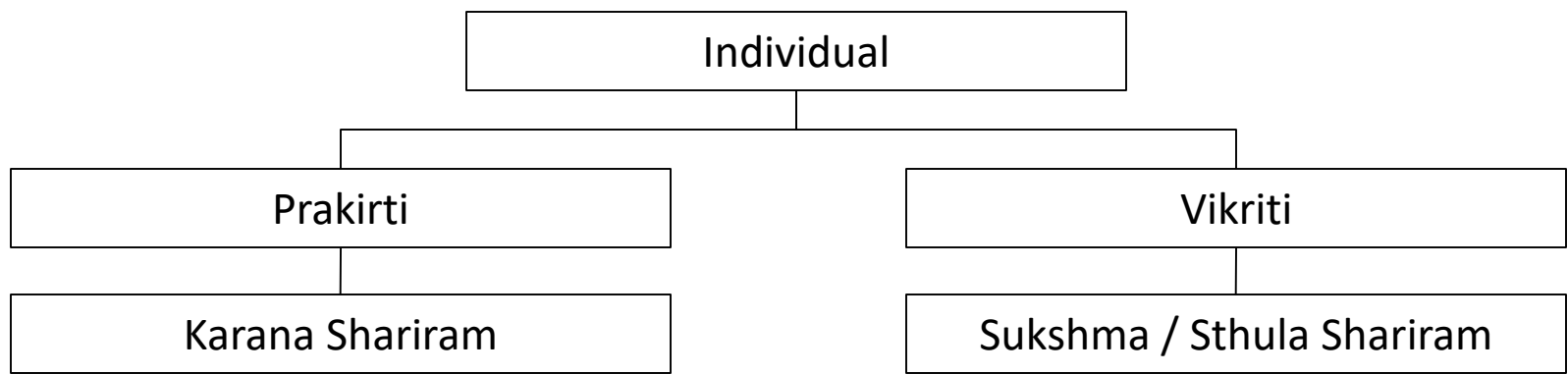
Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- Every experience of mine proves 'Consciousness' as witness.
- Every photo proves presence of camera, even though I don't see camera in picture.
- Every experience - Internal and external.





- Consciousness = Neither basic causal matter nor is effect, evolved universe
  - = Witness / illuminator of both
  - = Nirvikara Consciousness different from Samskara Prakirti / Vikriti
- Prakirti modified to become Vikriti
- Energy modified to become matter
- Matter modified to become matter



### **Atma :**

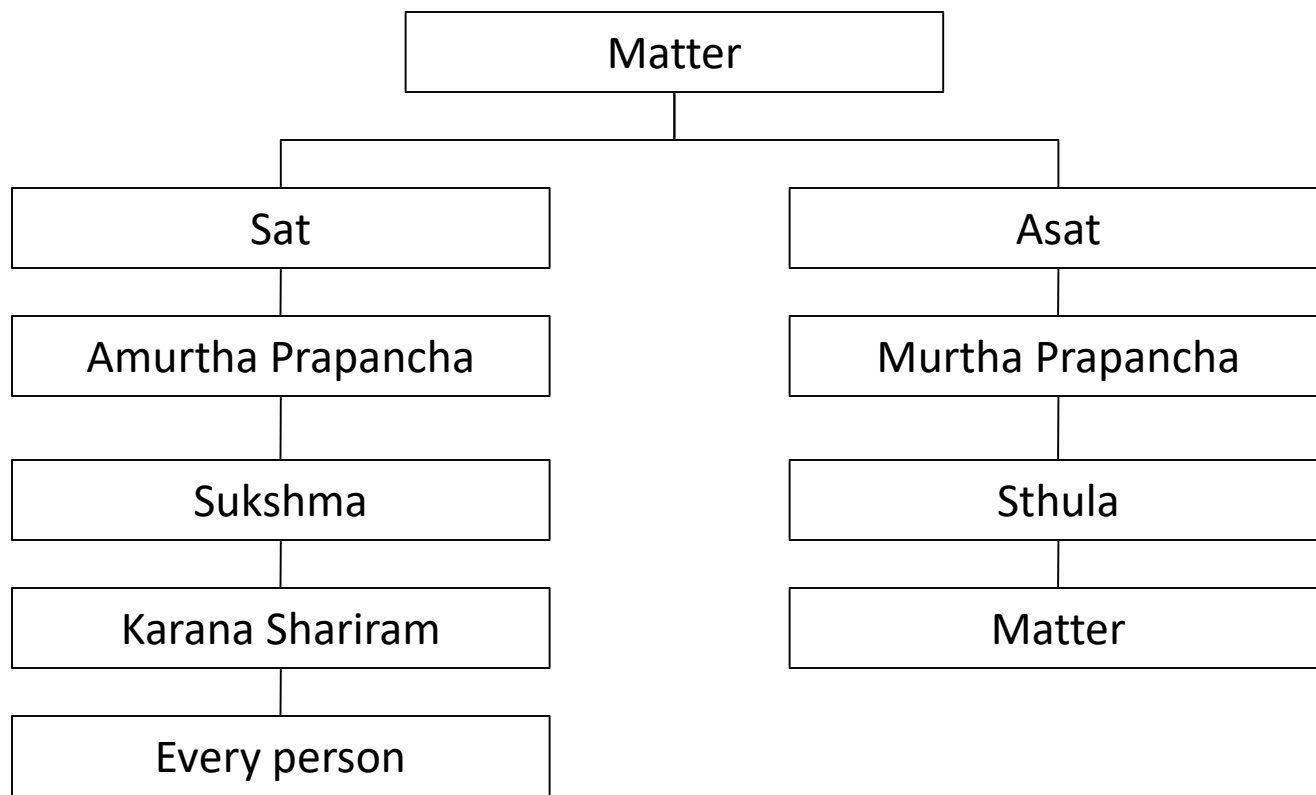
- Karana / Sukshma / Sthula Shariram Binna.

### **Shastra :**

- Consciousness not product born out of matter.
- If it is biological evolution, then Consciousness is Vikriti.
- Consciousness is neither cause / Effect, Dharma / Adharma.
- It is Shudha Bodha Svabava - Nididhyasanam
- Not subject to any laws of matter - Desha / Kala / Scientific laws Ateeta
- 'Consciousness' can't be studied - Therefore permanent mystery.

### **What it does?**

- illumines matter - Different than matter.



- (not Satchitananda Sat here)
- Pure Existence / Consciousness Mukta Amukta Brahmana, Brihadaranyaka Upanishad.

### **Atma :**

- Nirvisesha Nirguna
- Asthulam Brihadaranyaka Upanishad
- “Atma” negates features experienced in the world.

## How do you know Atma exists?

- Atma proves everything - Prover doesn't require proof
- Atma proves itself and others.
- Self proving and others Prover = 'Consciousness'
- Svata Sidda and Sva Prakasha - Shines self evidently.

### Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥  
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||  
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)  
[II – II – 15]

- Declaration of one's own shame... I am ashamed to ask for proof of 'Consciousness'
- Struggle to prove Consciousness - Because I am Consciousness entity, Doubter can never be doubted.
- illumines Lord in Garbagriha - Deeparadhana 1 cm x 1 cm Karpooram.
- When 'Paramatma' shines, in all states of experience.
- When time series changes - Jagrat to Swapna.
- Consciousness illumines it - 90 seconds Dream.

## Consciousness :

- Can't be within Waking / Dream / Sleep Space also.
- Wakers space appears / Disappears.
- How Atma shines in all 3 States as ' I '
- I am aware of World / Mind / Blank mind no Mind.

World	Mind	Blank mind, no mind
Waking	Dream	Sleep

## “Consciousness”

- Witness /illuminator / Awarer / Experienter / Original fundamental / Subject / Aham / self
- No proof required
- Never doubt my existence
- Proof you never ask for
- Sakshit Vilashati - Shines without medium of Body / Mind / Instrument(Eyes / Ears)

## Without Pramana :

- Pratyaksha / Anumana / Pramana / Thoughts.
- When no thought - No mind - Consciousness evident
- When no medium - Consciousness evident
- Shines as witness / illuminator of Buddhi / Mind.

## **Mind Separate from brain :**

- Sukshma Sharira / Karana Sharira / Atma - Not yet proved by science.
- Science - Mind is physical part in brain

## **Shastra :**

- Brain - Sthula - Tangible - Perishes at death
- Mind - Sukshma - Intangible - Imperishable at death.

## Verse 137 :

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः  
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।  
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या  
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ 137 ॥

atranatmanyahamiti matirbandha eso'sya pumsah  
prapto'jnanajjananamaranaklesasampatahetuh  
yenaivayam vapuridamasatsatyamityatmabuddhya  
pusyatyuksatyavati visayaistantubhih kosakrdvat || 137 ||

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads. [ Verse 137 ]

- Definition of Bandaha
- Taking body as myself - Deha Abhimana.

Mistake / Error	Any Error
<b>Technically :</b> - Adhyasa	<b>Called :</b> - Adhyaropa Branti / Viparyaya <b>Brahma Sutra : 1<sup>st</sup> Chapter :</b> - All problems because of self Error

## I am in all activities common :

- Error carried in religious life brings fear.
- In social life called self error.

- Any error caused because of ignorance = Bondage. Self ignorance expresses / manifests as

Raaga	Dvesha
<ul style="list-style-type: none"> <li>- Pravirthi</li> </ul> <p><b>Example :</b></p> <ul style="list-style-type: none"> <li>- Shell seen as silver</li> <li>- Shell shines - Mistaken as silver coin</li> <li>- Run After</li> </ul>	<ul style="list-style-type: none"> <li>- Nivirthi</li> <li>- Snack on rope</li> <li>- Rope ignorance causes snake perception</li> <li>- Error causing Dvesha / Running Away</li> </ul>

- Endless knocking about... Raaga / Dvesha caused by ignorance.
- When ignorance goes - Puri flat - Poornam - No Running.
- Atma Anatmani - Aham iti Mati Agyanat Praptaha.
- Because of ignorance - Erroneous notion - ' I ' Notion in body - Deha Abhimana Exists in all.

### **Fact / Right Notion :**

- Na Jayate... Atma - I am Eternal
  - Jagat Adhishtanam
  - Neither causes / Effect
- Dehatma Buddhi - Adhyasa / Deha Abhimana / " I " Notion = Bondage of Human being.



## **Anatmanamani :**

- I don't know how long I will live

## **What bondage does?**

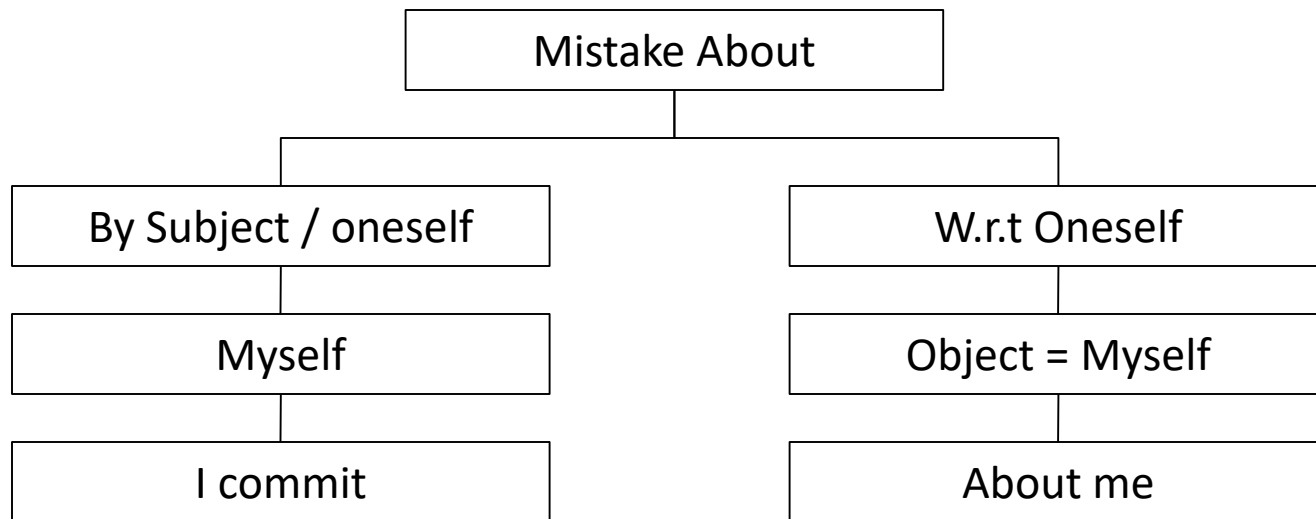
- It causes varieties of Pain / in life.
- Worry = Grief, Klesha old age / Jnana / Marana / Disease / Agyana
- Dehatma Buddhi nourishes ones concerns / Worries about this, care gives scare.
- Vedanta Doesn't say don't care for Body...
- Obsession / Pampering / Physical indulgence should be stopped.

## Revision :

( 1 ) Ko Nama Bandaha	( 2 ) Bondage
<ul style="list-style-type: none"><li>- Kathamesha Agataha katham Pratishtasya Katha Vimakshaha</li></ul>	<ul style="list-style-type: none"><li>- Mistaking body as myself Instead of claiming Atma</li><li>- Anatma = Incidental</li></ul>

## Superimposition upon Atma :

- I take Anatma body as myself.
- Ignorance based self Error / Mistake caused is Bandaha - Bondage.



- In Body / Mind complex because of ignorance there Arises a notion.

## I am this Body :

- Mati = Notion / Thought / Vrittaya / Pratyaya here, not intellect instrument.

- Aham iti Matihi / Branti / Pratyaya... this notion arises in mind - Wrong conclusion without enquiry.

### **Wrong Self conclusion without enquiry :**

- We have taken for granted - I am human being and am in this body - We enquire about stars / Atoms / Speed of light Except who is observer / Enquirer.
- Therefore wrong conclusion - Well protected.

### **What is consequence of error?**

- Person is subject Klesha / Pains / Worries - Birth / Death / old age...
- I - Atma - Am ever free from body immortal Ananda Svarupa - Fact.
- Body subject to death.

### **How error is cause of mortality?**

- I Claim mortality of body to be myself because I am body - Old age, My condition = error.
- Error doesn't make me mortal - It makes me claim mortality of body, I declare I am dying / Mortal.

### **Error :**

- Cause of notion of mortality - Not cause of mortality.
- I take myself to be body and body's mortality / Old age becomes my mortality.

### **In the case of Jnani :**

- No error - I am mortal notion not there - Jnani recognises body is mortal.
- Jnani doesn't claim mortality of body as his mortality - He claims Atma.

## Gita :

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
na hanyatē hanyamānē śarīrē ॥ 2-20 ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

### Error :

- Cause of notion of mortality.
- Notion of mortality - As problematic as Real mortality.
- Notion of snake - Causes as much fear as snake - Fear requires only notional snake.
- Notional mortality causes Samsara.

### Error :

- Cause of all problems - Mistakes Mithya Shariram as satyam
- Takes Mithya snake as real snake.
- Takes unreal as real
- Takes objective body / Anatma as himself - Subject.

### I identify with hero in screen and cry!

Dharmi Adhyasa	Dharma Adhyasa
- Subject identification	- Property identification - Substance / Property superimposition

## **Leads to attribute identification :**

- Unreal body taken as real and has notion this body is myself.
- Basic urge in all = I want to be immortal / Struggle for survival / Natural urge because our real nature is immortal / Ananda Svarupa - I reject unhappiness it is foreign to me.
- Happiness never rejected, naturally, Intrinsic.

## **Mistake body as immortal :**

- I struggle to immortalise body / preserve body through sense objects - Money, nourishes body, Pashyati.

## **Example :**

- Silkworm makes shell / Cocoon around itself of silk threads.
- They are dropped in Hot water, it produces silk and destroys worm.
- Identification of body is self inflicted injury.
- Self ignorance perpetuated = Kartrutvam.
- Kartrutvam perpetuated leads to Bokrutva = Samsara .
- Problem and solution - Material Cause
- Silk worm bound by Silk thread
- Human bound by body identification.

## Verse 139 :

अखण्डनित्याद्वयबोधशक्त्या  
स्फुरन्तमात्मानमनन्तवैभवम् ।  
समावृणोत्यावृतिशक्तिरेषा  
तमोमयी राहुरिवार्कबिम्बम् ॥ १३९ ॥

akhaṇḍa-nityādvaya-bodha-śaktyā  
sphurantam ātmānam ananta-vaibhavam  
samāvṛṇoty āvṛti-śaktir eṣā  
tamomayī rāhur ivārka-bimbam

The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu covers the sun during a solar eclipse. [Verse 139]

## How Bondage comes?

- Ignorance is cause of bondage.
- Problem - understood as error
- Error - Due to ignorance
- Therefore Jnanam only solution.

## Agyanam - 3 Shariram - Karana Shariram :

- Avyaktam / Shakti / Prakirti / Maya / Trigunatmika.

Karana Shariram

Micro

Macro

Avidya

Maya

Sattva

Tamas

Rajas

Sattva

Tamas

Rajas

Vikshepa Shakti

Creates Error

Aavarna Shakti

- Covers reality (Atma)
- Self Veiling
- Makes a person forget / covers
- Makes a person unaware of Atma / Consciousness / Jagat Adhishtana without Tamas - Sattva - Witness / Seer

- Atma is Uncoverable - Cover illumined by Atma.
- Ignorance known because of covering.

### **I am ignorant :**

- Are you aware of ignorance... ???
- Ignorance really can't cover Atma
- Ignorance itself illumined by Atma
- Ignorance is covered as it were

### **Therefore called समावृणो :**

- Like movie screen covered by characters - Movie can never cover screen.
- Existence of characters coming and going because of screen.
- Screen covered as it were.
- Similarly Uncoverable 'Consciousness' - Covered as though.

### **What is Atma?**

#### **1<sup>st</sup> and 2<sup>nd</sup> Line :**

- Akhanda / Nitya / Advaya / Shanti - Atma
- Shining everywhere / Every time as knowledge - Man / Table.
- Awareness common to all - Can't be displaced by anything.

### **In sleep :**

- Awareness illumines thoughtless condition of mind.
- Undisplaceable awareness shining all the time with what nature.



## **Akhanda :**

- Without any division Objects can be divided not divided.

## **Nitya :**

- Objects come and go, Not awareness - Therefore it is permanent.

## **Advaya - Non dual :**

- Appears as though you and I have 2 Awareness's, Division in body not in Consciousness.
- Division in finger not in light, pervading in between fingers also but don't recognise - Therefore non- dual.

## **Bodhaha :**

- Awareness

## **Shanti Svaroopam :**

- With nature of undivided / Eternal / Non dual Awareness - Atma shines all the time.
- Such Atma is covered partially by ignorance.

**Revision :**

**Verse 139 :**

**Causes of bondage - Error / Adhyasa :**

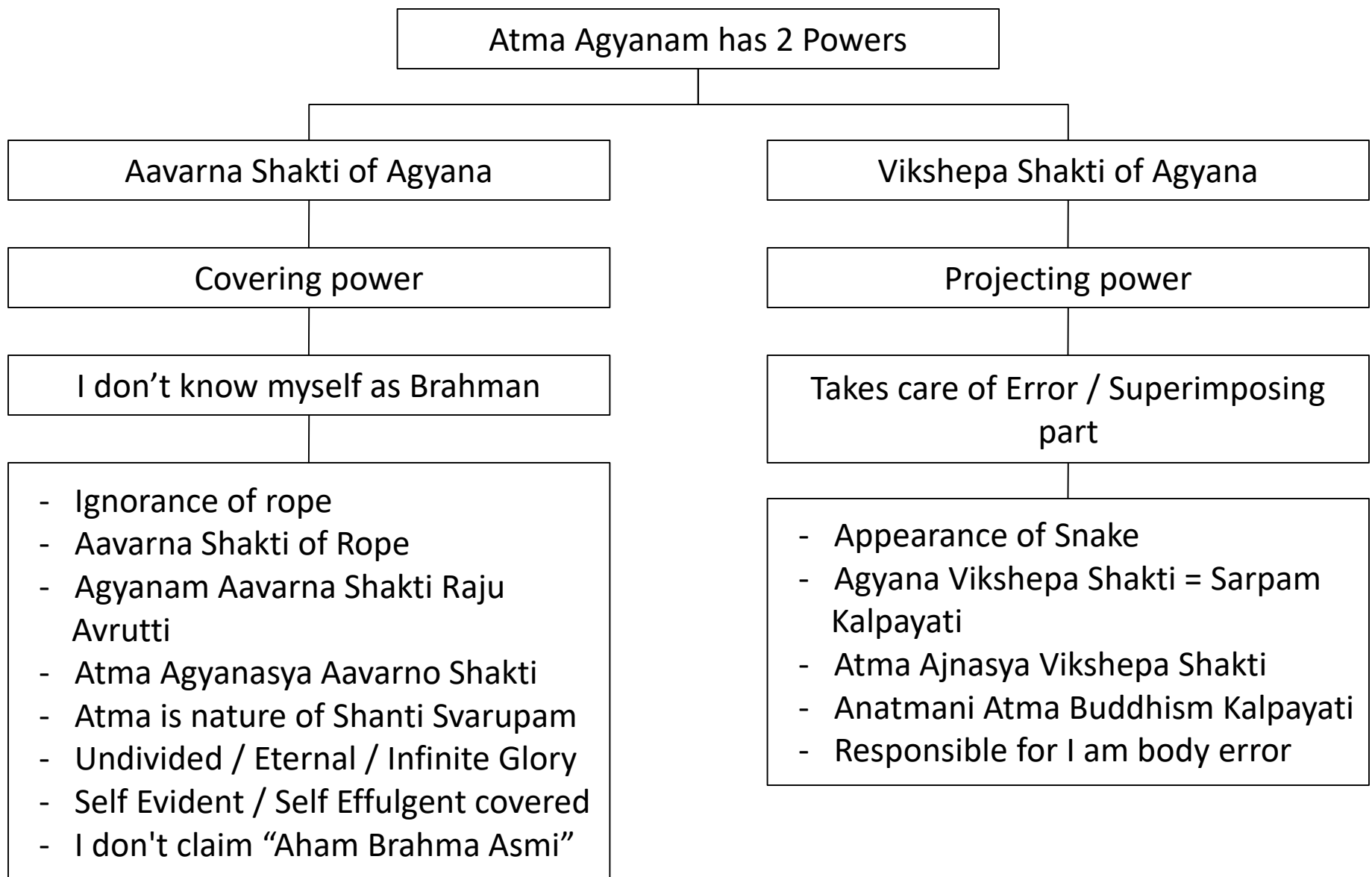
- Shariram Aham Iti Buddhi is Adhyasa - Body is myself is superimposition - Error.

**Bondage :**

- Error caused emotional problem - Raag / Dvesha / Kama / Krodha / Kartrutvam / Boktrutvam / Sukham / Dukham.

**Adhyasa - Bondage here :**

- Ignorance is cause of all types of error.
- In self superimposition, ignorance is cause.
- Atma Agyanam = Bandah Karanam.

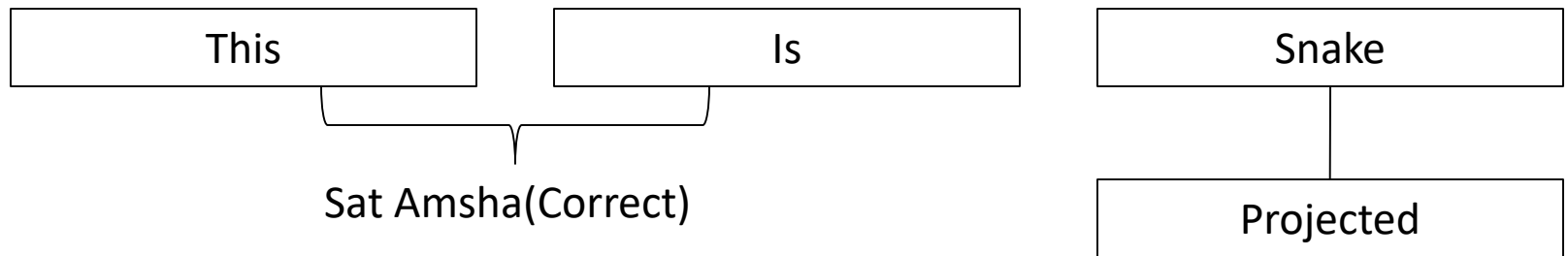


- If Rope is totally unknown / in total darkness / Totally covered / total knowledge - No Snake projection.
- Partial knowledge Projects Snake.

## This - Some entity - Idam Asha :

- Sat Amsha this is known - This Ness is not covered
- Rope Ness Specific Amsha of rope not known - Covered
- Rope Ness covered - Therefore replaced by Snake Ness.
- This Ness continues - Snake Ness added.

## Conclusion :



## Very Good :

Specific Nature of Atma Vishesha Nature	
<ul style="list-style-type: none"><li>- I am Samanya Amsha of Atma / General Aspect / Feature - Like This Ness Samanya Amsha of rope</li><li>- Sat Amsha and chit Amsha</li><li>- 'Consciousness and 'Existence' clearly known</li><li>- Chit Expresses as - I am Son of GK( Body)</li><li>- Sat express as Am</li></ul>	<ul style="list-style-type: none"><li>- I am Brahman Adhishtanam of Jagat</li><li>- Unborn / don't Die / Immortal / Infinite Nature</li><li>- Anantatvam Beyond Time and Space and Objects</li><li>- Aparichinatvam unlimited free is specific nature of Atma covered</li></ul>

- Specific nature is covered by Aavarna Shakti of Agyanam.
- Rope Ness is Vishesha - Covered by ignorance / Agyanam of rope.

### **Here Ananda is Vishesha :**

- Am Ness conveys - Sad Amsha and chit Amsha But Ananda Amsha not known.

### **How we know this is covered :**

- Look at face of anyone! Nobody says I am Anandaha...

### **All say - I am Dukhi :**

- Ananda Vishesha Amsha covered by Aavarna Shakti of Agyanam.

### **In the place of covered Ananda - What is superimposed?**

- Rope Ness displaced by Snake Ness
- Ananda displaced by Dukham
- Brahmatvam displaced by Ashantastvam
- Amrutatvam displaced by Martyutvam
- Esha Avrutti Shakti - Brahma Svarupa of mine.

### **Why it does - it is Tamo Guna nature :**

- Tamas means - Darkness
- Darkness always - covers - Guna nature
- Light - Always Bright
- Fire - Always bright
- Ice - Always cold
- Rahu during Grahana - Covers sun

## Chaya Graha :

- Shadow of Earth falling on Moon.
- Shadow of earth covers Moon in Grahanam.
- Similarly Aavarna Shakti covers Atma.

## Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat  
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |  
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 6 ]

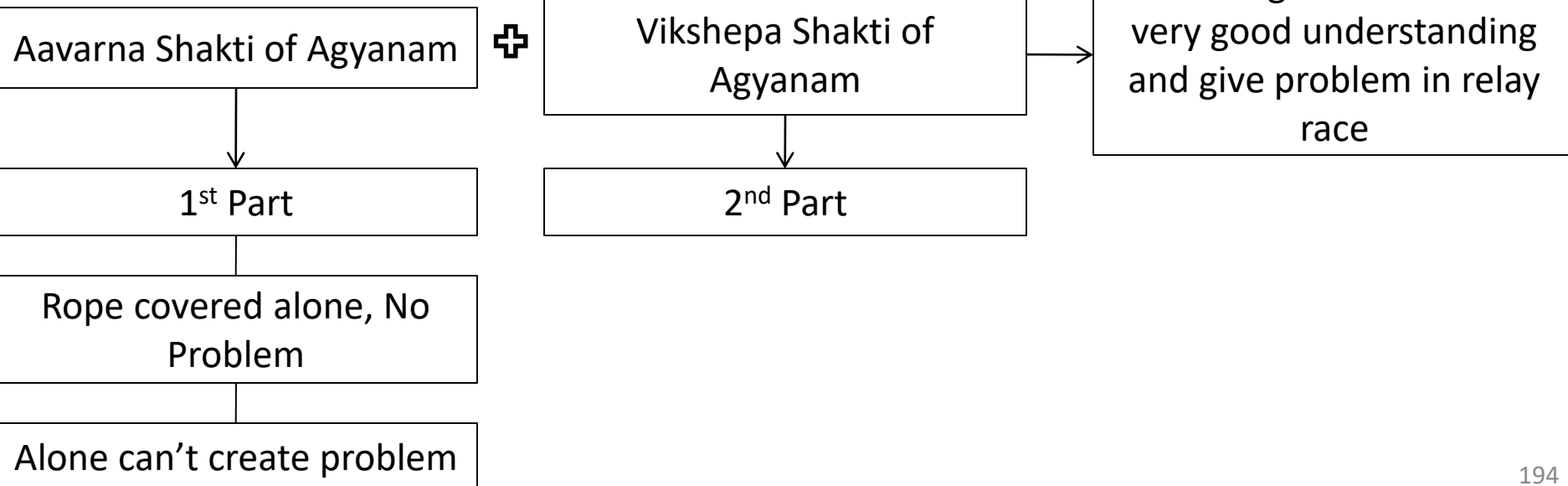
## Verse 140 :

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्  
अनात्मानं मोहादहमिति शरीरं कलयति ।  
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः  
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ १४० ॥

tirobhūte svātmāny amalātara-tejovati pumān  
anātmānaṁ mohād aham iti śarīraṁ kalayati  
tataḥ kāma-krodha-prabhṛtibhiraṁuṁ bandhana-guṇaiḥ  
paraṁ vikṣepākhyā rajasa uru-śaktir vyathayati

When a person's own Self of purest splendor is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of rajas (projecting power), binds the person down with fetters of lust, anger etc. [Verse 140]

- Atma Ajnanam Cause of Self Error.
- Self error is causes of all problem.



- Rope ignorance problem because of Snake appearing.

Similarly Atma being covered no problem	Anatma coming problem	I am body
<ul style="list-style-type: none"> <li>- ' I ' am in sleep</li> <li>- Consciousness and Existence Anantha in ignorance</li> </ul>	<ul style="list-style-type: none"> <li>- “World and body “ in waking</li> <li>- World and Body - Consciousness and existence no problem</li> </ul>	<ul style="list-style-type: none"> <li>- Problem</li> <li>- Characteristics of body in I am</li> </ul>

- Both Aavarna and Vikshepam play role.
- Svatmani - Sad Amsha / Chit Amsha not covered.
- Ananda / Infinite - Nature covered, Nature of pure effulgence / Consciousness.

### **Vishudha Chaitanyam :**

- My own real self covered by Aavarna Shakti.
- Tamo Guna of Aavarna Shakti / Rajo Guna of Vikshepa Shakti.
- Tamo and Rajo team up to create problems.
- Who fights this problem - Sattva Guna - Jnana Vichara Sattva Sanjayate Jnanam.

### **2<sup>nd</sup> Face of problem :**

- He imagines / Mistakes / Misconceives Anatma Shariram is myself.
- This body not Atma - Not my nature



I - Aham	Sharira
Chetanam, Nirvikara, Nirguna Aparichinna Nitya Mukta, Amrutaha, Drk	Achetanam, Savikara, Saguna, Parichinna, Nitya Baddha Mrityam, Drishyam

- Adhyasa / Branti / Mistake / Delusion / Inspite of so many contradictions.

### Primary Mistake :

- Atma covered / Aham Poornam covered
- Then arises Kama
- As Shariram - Apoornaha - Never perfect.

### Steps :

- I don't know I am Poornaha



### Mistake :

- I am Apoorna Shariram(Physical / Mental / Intellectual levels) Desire to complete myself Arises.

### Consequence :

- Sense of incompleteness
- I am not full and complete
- I am not as happy as I can

## Require supportive system :

- Wife / Assistants / Job / Money / Car / Position - All tubes in ICU for survival.
- Want to be complete with possessions.

## All struggles for Poornatvam :

- Each seeks Poornatvam through money / House / Position / Family... all diagnosis wrong.

## Bhartruhari :

- I am Otta Mukkal Bankrupt as before - “ O “ old coin
- Culprit = Error (Kama)
  - Sangat Sanjayate Kama
  - Kama Krodo be Jayate

} Anger at tip of Nose

## प्रवृत्ति - Etc :

- One common feature - “ Bandha ” = Kama / Krodha / Matsaryam  
= All make me restless, sickness of mind -  
Percolates to body
- Due to powerful force of Vikshepa Shakti - Belonging to Rajo Guna - Churns / Torments / Afflicts human intensely.
- Try to change others - Problem not external - Wife / Children...
- I have to transform self image - Remove Jeevatvam bring Brahmatvam.

## Verse 144 :

एताभ्यामेव शक्तिभ्यां  
बन्धः पुंसः समागतः ।  
याभ्यां विमोहितो देहं  
मत्वाऽत्मानं भ्रमत्ययम् ॥ १४४ ॥

etābhyām eva śaktibhyām  
bandhaḥ puṁsaḥ samāgataḥ  
yābhyām vimohito dehaṁ  
matvā 'tmānaṁ bhramaty ayam

A person's bondage proceeds from these two —powers.|| Deluded by them, one mistakes the body for the Self and wanders from life to life. [Verse 144]

### How bondage comes :

- By Aavarna Shakti and Vikshepa Shakti of Agyanam - Together is Bondage.
- Normally we say - ignorance is cause of bondage.
- Has 2 powers - Together = Cause

Ignorance / Agyanam	
- One part	- One part
- Covers	- Projects
- Tamo	- Rajo

- No time principle for ignorance - Anaadi
- Pralaya - Aavarna Shakti alone is there, No Vikshepa Shakti.
- During Srishti - Vikshepa becomes active.
- During Pralaya - Vikshepa Becomes dormant.

## How it happens?

Sleep	Waking and dream
<ul style="list-style-type: none"><li>- Aavarna Shakti alone is there</li><li>- Self ignorance is there</li><li>- Self Error is dormant</li></ul>	<ul style="list-style-type: none"><li>- Waking of Vikshepa Shakti</li><li>- Small “ I “ is born in waking</li><li>- Self Error and self ignorance both there</li><li>- I am Husband / rich / dull...</li></ul>

- Sleep waking cycle goes day after day...

At cosmic level - Pralaya Kala	Srishti Kala
Aavarna Shakti Active	Aavarna and Vikshepa Active

## Time falls within error alone :

- Beginning of Agyanam = When did time come - Everything comes in time.
- Maya - Basic question - intelligent can't decipher.
- When did Time / Space / Objects come - No answer.

## How did Consciousness and Existence come :

- How question - within Consciousness and Existence.
- 3 Questions - Not solved but dissolved in understanding of Vedanta

Aavarna	Vikshepa
Eternal	Manifest / Unmanifest

- Continues till we gain Atma Jnanam.
- Pumsa = Jiva - Because of 2 powers of ignorance - Bondage has come to Jiva.
- 2 Forces of ignorance - Jiva is deluded.

### **How delusion expresses :**

- Consider aging body as himself
- Wanders in the world - without knowing fundamental error is cause of problem.

## Verse 145 :

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो  
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।  
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं  
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ १४५ ॥

bījaṁ saṁsṛti-bhūmijasya tu tamo dehātmadhīr aṅkuro  
rāgaḥ pallavamambu karma tu vapuḥ skandho'savaḥ śākhikāḥ  
agrāṇīndriya-saṁhatis ca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ  
nānā-karma-samudbhavaṁ bahu-vidhaṁ bhoktātra jīvaḥ khagaḥ

Ignorance is the seed of the tree of Samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]

### 5<sup>th</sup> Topic - one Verse only :

- Katham Pratishtha... How bondage is sustained
- Anything in nature has natural death.
- Samsara continues if I don't take effort.

## Gita Chapter 15 : Samsara Tree :

Tree	Samsara
<p><b>Born from earth :</b></p> <ul style="list-style-type: none"><li>1) Seed required</li><li>2) Sprout</li></ul> <p><b>3) Pallavan :</b></p> <ul style="list-style-type: none"><li>- Stock</li><li>- Centre portion of tree</li></ul> <p><b>Truth :</b></p> <ul style="list-style-type: none"><li>- Central portion of tree</li></ul> <p>4) Branches end of Branch</p> <p>5) Tip of Branch flowers comes</p>	<p><b>1) Seed :</b></p> <ul style="list-style-type: none"><li>- Tamo Guna in us Aavarna Shakti of Agyanam</li></ul> <p><b>2) Sprout :</b></p> <ul style="list-style-type: none"><li>- Dehatma Buddhi notion - I am body</li><li>- Raaga - Attachment</li></ul> <p><b>3) Body - World :</b></p> <ul style="list-style-type: none"><li>- Matter ↔ Matter</li><li>- Child ↔ Mother</li><li>- Sukshma Shariram has no Parents</li><li>- Have Raaga attachment</li><li>- Atma has no mother physical body has parents</li><li>- Body is Pallavans central portion of Samsara</li><li>- All activities Centred on body once body gone – File closed</li></ul> <p><b>4) Prana :</b></p> <ul style="list-style-type: none"><li>- Go up and Down</li></ul> <p>5) Indriyas on tip of Samsara</p>

Tree	Samsara
<p><b>6) Flowers :</b></p> <ul style="list-style-type: none"> <li>- Sense objects Pushpa come in tip of tree</li> <li>- Once flower come - Fruit not far off</li> </ul> <p><b>7) Fruit :</b></p> <ul style="list-style-type: none"> <li>- 1 groups = Sour, Bitter, Sweet</li> </ul>	<p><b>6) Sense objects - Enter my Mind</b></p> <ul style="list-style-type: none"> <li>- Outer sense objects don't create fitter in the mind but the ones which enter - My personality - Aantara Vishaya Causes Sukham / Dukham</li> <li>- Vishayas enter first and then causes problem</li> </ul> <p><b>7) Fruit :</b></p> <ul style="list-style-type: none"> <li>- Sense objects produce pleasure pain</li> </ul>

- Pleasure experienced = Branti / Vibrama, fake pleasure.

### Only Dukham - Example :

- World - Like thumb cupping by child thinking it is Brahman / Mothers milk, child - Puts on own thumb and Enjoys.



**Revision :**

**Verse 145 :**

- How bondage Sustains - Bondage in Action.

**Order of Shankara in Vivekachudamani :**

( 1 )	( 2 )	( 3 )	( 4 )
Anatma	Atma	Bandah	Causes of Mixing

- Mixing of Atma / Anatma.

**Defines bondage as :**

- Mix up Atma / Anatma.

**Anatma :**

- Experience - Name do not know
- Body - Mind - Sense organs - world.

**Atma :**

- Different from 3 Sharirams
- Awarer of 3sharirams
- Bandah = Atma / Anatma - Aviveka

**Brahma sutra definition : Bandah :**

- Satyannuta Mithuni Karanam...

## **Mixing of real / Unreal - Knot :**

- Chit / Jad
- Chetana Atma / Jada Anatma.
- Cause of Bondage = Agyanam

## **5) How Anatma Perpetuates itself :**

- Why Agyanam doesn't have natural death - Like body - Body's death caused by Kala  
= Principle of death - (Time - Yama)
- Yama - Kills - Time kills.

## **Why bondage continues through Janmas?**

- 'Pratishta' / Persists

## **Example :**

- Like Cockroach came millions of years before us - Persists Inspite of pesticide.
- Money / Knowledge causes bondage - By jealousy / Comparison.
- Bondage has tremendous Longevity / Persistence / Tenacity.

- Ignorance = Root of Samsara tree
  - Bodily identification = Sprout
  - Physical body = Trunk
  - Pranas = Branch
  - Sense organs = Tip of branch
  - Sense object = Flowers
  - Dukham = Fruit
- All correct
- Actions Anbu Karma - Good and bad = Nourishing tree water
  - In this birth we exhaust Prarabda karma.
  - Sanchita exhausted as Prarabda karma.
  - Not exhausted completely - Fresh water added in Agami karma - More action than deletion - Night duty also.
  - Not seamless working hours 9 to 5.

**How it grows - Gita Chapter 15<sup>th</sup> :**

**श्रीभगवानुवाच**  
 ऊर्ध्वमूलमधःशाखम  
 अश्वत्थं प्राहुरव्ययम् ।  
 छन्दांसि यस्य पर्णानि  
 यस्तं वेद स वेदवित् ॥ १५.१ ॥

**sribhagavanuvaca**  
 urdhvamulam adhahsakham  
 asvattham prahuravyayam I  
 chandamsi yasya parnani  
 yastam veda sa vedavit II 15.1 II

The blessed lord said : They(wise people) speak of the indestructible Asvattha tree, having its roots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

- We nourish by Karma - 24 years.

### **Varieties of Phalam - Even though :**

- ( 1 ) Atma, ( 2 ) Anatma, ( 3 ) ignorance - Agyanam, ( 4 ) Bandaha - Same for all.

### **Why different sorrow?**

- Sorrow from wealth / House / Children / because.

### **नानाकर्मसमुद्भवं :**

- Karma not uniform - Therefore Dukham not uniform.
- Quantity and quality of sorrow varies.
- Every pleasure = Tomorrow's pain because, it is potential sorrow.

### **Gita :**

ये हि संस्पर्शजा भोगाः  
दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय  
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ  
duḥkhayōnaya ēva tē |  
ādyantavantaḥ kauntēya  
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]<sup>207</sup>

- Sukham is going to go... in future = Tomorrow's pain... Proportional to today's pleasure - Therefore no pleasure, Potential pain another kind of pleasure.
- At all time - Only Atma is source of Ananda.
- Jiva - Eating bird / Eating fruits - Dukham Bokta / in tree.
- 'Paramatma' - Witness without being Bokta

## Verse 148 :

श्रुतिप्रमाणैकमतेः स्वधर्म-  
निष्ठा तयैवात्मविशुद्धिरस्य ।  
विशुद्धबुद्धेः परमात्मवेदनं  
तेनैव संसारसमूलनाशः ॥ १४८ ॥

śruti-pramāṇaika-mateḥ svadharma-  
niṣṭhā tayaivātma-viśuddhir asya  
viśuddha-buddheḥ param-ātma-vedanam  
tenaiva saṁsāra-samūla-nāśaḥ

One who has deep devotion to the Scriptures and is firmly established in one's own duties (swadharma)—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is Samsara destroyed, root and branch.[Verse 148]

### Entire Sadhana mentioned :

- 1) Accept Veda as guideline
- 2) Karma Yoga - Follow religious life
- 3) Jnana Yoga - Understand philosophy of life

- Be free / Moksha

- Jnana Yoga - impossible without Karma Yoga
- Karma Yoga - impossible without Jnana Yoga
- 4 Ashramas designed for religious life style

Follow both - 95 % confusions  
gone

Brahmacharya / Grihasta	Vanas Prasta / Sanyasa
<ul style="list-style-type: none"> <li>- Pravirthi Marga</li> <li>- Preparation for Grihasta in Brahmacharya</li> </ul>	<ul style="list-style-type: none"> <li>- Nivirthi Marga</li> <li>- Preparation for Sanyasa in Vanas Prasta</li> </ul>

**Mentally one has to go through 4 Ashramas :**

- Unless you have Sanyasi mind - Vairagyam / Detachment - Freedom impossible.

**1<sup>st</sup> Stage :**

- Veda alone guideline in spiritual journey.
- Dharma alone gives relative Ananda.
- Absolute Ananda - Only through Jnanam.
- Money / Family / Possessions - Not source of Ananda.
- Children fight because of Money. Nothing in the world is source of happiness.

## Only 2 things for Happiness

Veda Purva / Dharma for Apekshika Ananda

Vedanta Jnanam for Attyantika Ananda

- 1<sup>st</sup> Stage :**
- Apuresheya Vishaya
  - Requires Sraddha
  - Until it works for me - Have Sraddha
  - Like Sraddha in Doctor / Parents
  - Require 1000 times more faith in Vedas

**2<sup>nd</sup> Stage :**

- Absolute Atma Ananda

**Have conviction :**

- Veda as Pramanam source of knowledge for my life.

## Purushartha

Artha / Kama

Dharma / Moksha

- Not primary
- Materialist

- Primary
- Svadharma Anushtanam
- Give purity of mind
- Values and Moksha



- Satchit Atma - Always Pure - Never sullied to get purified.
- Mind - Needs purity
- How do I know I have purity
- One will develop interest in self knowledge, Transformation = Chitta Shudhi.
- Once person pure in mind - will have Sadhana Chatustaya Sampatti.
- Next stage - Paramatma Vichara
  - Dharma / Atma / Kama Subservient
  - Mind not obsessed
  - Mind does not dwell all the time
- Higher 'Paramatma' occupies mind.

## **2<sup>nd</sup> Stage : Pursuit of 2<sup>nd</sup> stage**

- Through Jnanam - Bondage - Self error goes.
- Error will go along with its cause - ignorance.
- Samsara can not go without knowledge, Like cutting free.
- Andah Samadhi = Blind Samadhi - Enjoys non duality with ignorance.

## Verse 153 :

मुञ्जादिषीकामिव दृश्यवर्गात्  
प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।  
विविच्य तत्र प्रविलाप्य सर्वं  
तदात्मना तिष्ठति यः स मुक्तः ॥ १५३ ॥

muñjād iṣīkāṁ iva dṛśya-vargāt  
pratyañcam ātmānam asaṅgam akriyam  
vivicya tatra pravilāpya sarvaṁ  
tad-ātmanā tiṣṭhati yaḥ sa muktaḥ

The person who separates all sense-objects, perceived, felt and thought of, from the subjective, unattached, Actionless Self—like the enveloping sheaths separated from the tender core of the munja grass— is free, for having merged everything with the Self, that person remains ever established in It. [Verse 153]

### 2 Stages of Self Enquiry

#### 1<sup>st</sup> Stage Tvam Pada

- I am consciousness principle  
Experiencer principle
- Matter including Body / Mind =  
What I experience
- Body / Mind can borrow  
Consciousness unlike table / Chair
- Body can become sentient by  
borrowing 'Consciousness'
- Creation broken in to Atma / Anatma  
- Dvaitam

#### Tat Pada

- Dvaitam folded to Advaitam
- Anatma folded into Atma
- Matter doesn't have independent  
existence of its own depends on  
'Consciousness'

- Matter - Consciousness
- Wave - Water
- Pot - Clay

## 2 Words :

- Clay and pot, No pot other than clay
- Matter and Consciousness, No Matter other than 'Consciousness'
- No Observed other than observer, No observed separate from observer.

## Example :

- Dream world = Observed, relatively experienced
- Doesn't exist separate from observer - Waker Gets folded up.
- Similarly this waking world, Doesn't exist separate from observer Sat chit Ananda.

## I am observer :

- Shankara biography - who are you - His guru asked

## Dasa Sloki :

न भूमिर्न तोयं न तेजो न वायु-  
र्न खं नेन्द्रियं वा न तेषां समूहः।  
अनैकान्तिकत्वात्सुषुप्त्येकसिद्ध-  
स्तदेकोऽवशिष्टः शिवः केवलोऽहम्॥१

Na bhoomir na thoyam na thejo na vayu,  
Na Kham nendriyam vaa na thesham samooaha,  
Anaikanthikathwath suspthyeka siddha,  
Thadekovasishta Shiva kevaloham. 1

I am not earth, I am not water. I am not light, I am not wind, I am not ether, I am not sense organs, Nor am I a combination of these, Because they don't always exist. I am simply Shiva the self, For this remains even in sleep, After everything is taken out. [ Verse 1 ]

- Madhusudana Saraswati's commentary Siddhanta Bindu - Advanced text.
- I am ultimate reality who remains after resolving the world.
- World = Subject and object
- Object resolved into subject - what remains as I
- Once I remains - I can't be called subject, because observer status is from status of observed.
- Who am I - I am observer / Observed Vilakshana
- Chaitanyam - How will it be - In sleep - I am, Pure awareness without observer - observed division.
- Nirvikalpaka - Advaita Chaitanya Aham Asmi
- Technical = Atmanam Drishya Vargaat Vividhya.

Consciousness	Group of Objects
<ul style="list-style-type: none"> <li>- Subject / Drk</li> <li>- Observer</li> </ul>	<ul style="list-style-type: none"> <li>- Anatma / Drishyam</li> </ul>

- I am not world / Body / Mind - Because I am observer, Experienter of world / Body / Mind.
- I am Experienter different than what I experience.
- I am not Sthula Prapancha / Sthula Shariram / Antahkaranam by Neti Neti - Observer remains alone.

## **What type of Atma - innermost Consciousness :**

- What can be negated - World / Body / Mind / Outer / Inner - Coat / Shirt / Banyan(Inner)

## **What you can't remove = Inner :**

- Body negated in Dream
- Mind negated in Sleep
- Mind inner to body
- After negating body - Mental personality remains.
- After negating mind - Observer I remains
- Observer I can never be negated
- Unnegatable = innermost called Pratyancham (Inner)
- If Aham is within - will convey location / Limitations
- Inner - Only figurative not literal
- It is all pervading - Neither inner / Outer, All inner / Outer upon Atma.

## **2) Inner Self = Asangaha - Untainted - Unaffected :**

- Light pervades / illumines - Hand but dirty hand can't taint light.

Immanent	Transcendent
<ul style="list-style-type: none"><li>- Light pervading hand - Inherent and through</li><li>- Sticks</li></ul>	<ul style="list-style-type: none"><li>- Light not affected by hand</li><li>- Doesn't Stick</li></ul>

- Lotus leaf in the water - Not affected by water.
- Screen - Intimately close to movie in and through movie - Screen exists / In Visible.
- Screen not affected by movie
- Dream world in the waker
- Waker not wet by dream water - Intimate but affected

Asanagaha	Asangaha
- Consciousness in mind does not have Raaga / Dvesha	- Consciousness immanent in body and mind but it doesn't have old Age / Disease

### Akriyam :

- Consciousness is Actionless
- Hand moves - Light seemingly moves but doesn't move.
- Light everywhere - All motions in light / Space.
- Light / Space motionless - 'Consciousness' itself is Actionless.
- Inner / Untainted / Consciousness... should be separated from outer / Tainted / moving Anatma.

## Example :

### Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।  
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,  
Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।  
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,  
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ 13 ॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

- Munja grass - Has sharp edges - cuts hand.
- Pithy - Central portion - Otherwise it will cut hand.
- Consciousness has to be carefully, separated from Body / Mind complex.

### In Example :

- Hand cut

### In Consciousness :

- Wrong conclusions if not discriminated properly.
- 6 Philosophies have 6 different - Concept of consciousness.
- Phenomenon in brain / Property of brain / Brain dead / Consciousness dead.

## Jnaya :

- Subtle body = Consciousness
- Property generated when Atma and mind combine.
- Atma separate from body - We must use logic of scriptures and Enquire...
- Consciousness - Brahman itself - Not temporary / Not property of matter.
- From which 'Consciousness' Matter manifests.

## Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर  
आत्मा प्राणमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव ।  
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।  
अपान उत्तरः पक्षः । आकाश आत्मा ।  
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,  
atma prana-mayah, tenaisa purnah,  
sa va esa purusavidha eva,  
tasya purusavidhatamanvayam purusavidhah,  
tasya prana eva sirah, vyano daksinah paksah,  
apana uttarah paksah, akasa atma,  
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Brahman = Consciousness.



# Where is that Consciousness ?

## Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभ्युक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Akasha Sambutaha inner self has to be Separated.

### 1<sup>st</sup> Stage :

- Body / Mind world - Objective universe
- Reduce creation into matter and Consciousness.

### 2<sup>nd</sup> Stage :

- Matter resolved in Consciousness
- Tatra Sarvam Pravilapya in that inner / Actionless
- Taintless consciousness one should resolve...
- Drishya Vargaha... Material / Observed universe.
- Observed universe should be resolved into observer.

- Anatma should be resolved into Atma
- Matter should be resolved into Consciousness

### How to resolve matter into Consciousness :

- Not physical process - Intellectual process like resolving, Pot into clay - without destroying pot.
- By knowing - No substance called pot, There is only one substance - Clay.

### Pot :

- Nominal existence only
- Vacharamatram Vikaro Nama Dheyam... (Chandogyo Upanishad : Chapter 6 - 1 - 4)
- Pot is name given to same substance called clay.
- Matter Another name of Consciousness only, No Substance called Matter.

### Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam  
mrnmayam vijnatam syat; vacarambhanam  
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality.[ 6 – 1 - 4 ]

### Normal thinking :

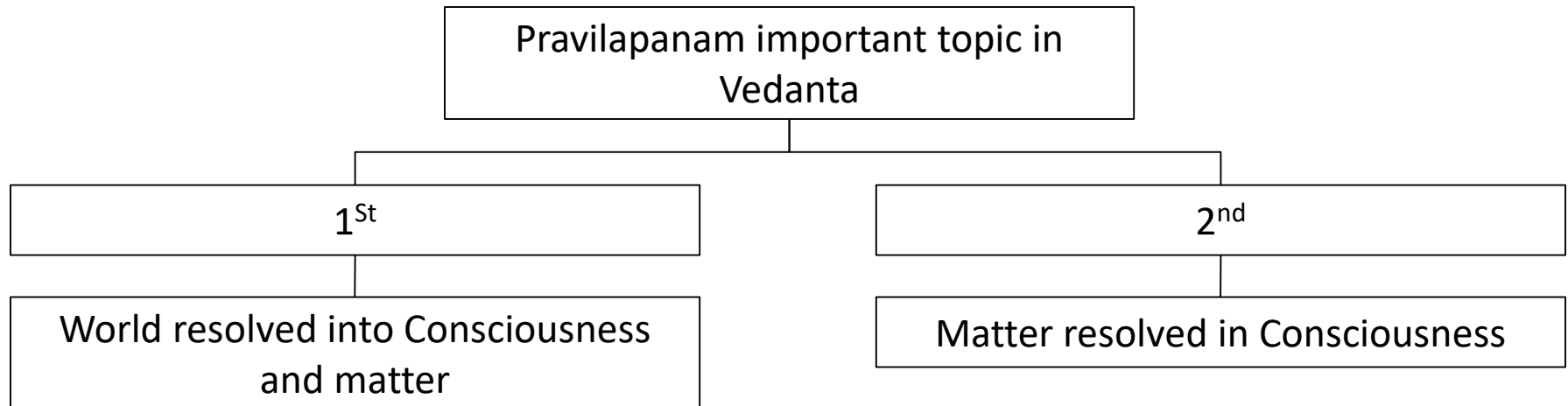
- Matter - Solid
- Consciousness - Property

## Vedanta :

- Consciousness Solid, Matter - Nama and Rupa.
- One tip of Agarbatti moves - Patterns many Substance one tip of Agarbatti.
- One glowing Consciousness - Alone - Appears as matter.

## Resolving pot into clay :

- Knowing there is no pot other than clay as substance.
- Resolving ornaments into gold - is only Knowing no ornament - Only substance - Gold.
- No desk other than wood - Where is matter other than observer 'Consciousness'



## 3<sup>rd</sup> : Atmana Tishtati...

- May you remain as that Nondual 'Consciousness' and own up Nondual Consciousness as yourself.

I am pith of Universe	
Consciousness	Munja Grass

## Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.

## In me :

- Names and forms of material world Arise
- Tishtati = One remains

## Benefit : Saha Muktaha

- Whatever recognises - I am centre of universe.
- Stuff of universe - Only substance of universe
- In Me - Universe - Picture painted
- I am canvas screen - Vishwam Drishya...
- Entire dream world etching in me - Observer / waker.
- Waking world is etching in 'Consciousness'
- He who knows is free - Saha Eva Muktaha
- Way to liberation - Enquiry into 5 Koshas over, Verse 149 - 153

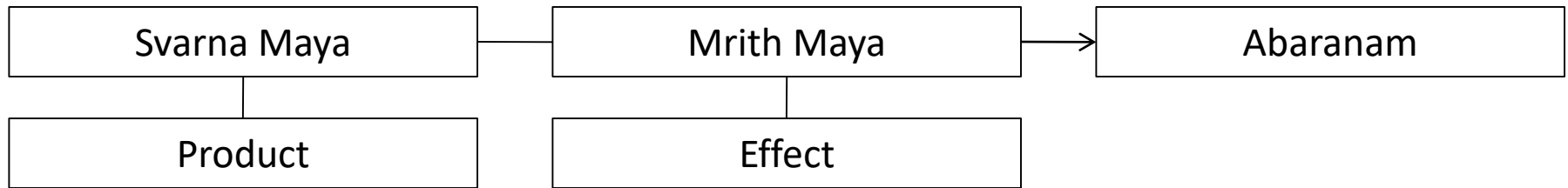
## Verse 154 :

देहोऽयमन्नभवानोऽन्नमयस्तु कोशः  
चान्नेन जीवति विनश्यति तद्विहीनः ।  
त्वक्खेचर्ममांसरुधिरास्थिपुरीषराशिः  
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५४ ॥

deho 'yam anna-bhavano 'nnamayastu kośaḥ  
cānnena jīvati vinaśyati tad-vihīnaḥ  
tvak-carma-māmsa-rudhirāsthī-purīṣa-rāśiḥ  
nāyaṁ svayaṁ bhavitum arhati nitya-śuddhaḥ

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self. [Verse 154]

- Verse 149 - 211 - whole topic
- Verse 149 - 153 - introduction
- Body - Born out of food, Sustained / Dissolves into food.
- Srishti / Sthithi / Laya / Karanam... Product = Maya



- Annam enters mother(Eggs) - Father(Seed)to Produce body = Srishti Karana
- Body exists because of Annam Sthithi Karana
- Body resolves into Anna Rupa, Prithvi Storehouse of all Annam

## **Revision :**

### **Verse 154 - 164 :**

- Annamaya and Atma Viveka
- Feature of body and Nature of Atma.

### **Verse 154 :**

#### **Annamaya :**

- Anityatvam / Ashudatvam

#### **Atma :**

- Nitya / Shudha
- How impure body / impermanent body be permanent / pure Atma.
- Body is product / Karyam / Anitya - Yat Karyam - Tatu – Anityam.
- Product of food / Srishti / Sthithi / Laya Karanam / Born out of 5 Elements - Sustained / Dissolved(Bautika Shariram)

## **Body :**

- Subject to birth / Death

## **Body : Ashudha :**

- Tvak - Dermis - External skin
- Charma - internal skin - Epidermis
- Mamsa - Flesh
- Rukhram - Blood
- Asti - Bone
- Punsham - Excretion
- Prashihi - Bundle
- Such impure nature can't be Atma - Eternal pure

## Verse 155 :

पूर्वं जनेरधिमृतेरपि नायमस्ति  
जातक्षणः क्षणगुणोऽनियतस्वभावः ।  
नैको जडश्च घटवत्परिदृश्यमानः  
स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५५ ॥

pūrvam janer adhimṛter api nāyam asti  
jāta-kṣaṇaḥ kṣaṇa-guṇo 'niyata-svabhāvaḥ  
naiko jaḍaś ca ghaṭavat paridrśyamānaḥ  
svātmā katham bhavati bhāva-vikāra-vettā

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is diverse and inert and a sense-object, seen like a jar. How then can it be the Self—the Witness of all changes in all things? [Verse 155]

## 5 Features :

- Body / Mithya - No independent existence
- Saguna / Asthiraha - Unsteady not uniform
- Anekaha - Manifold
- Jada - inert
- Body - Unreal - Before birth / After death - Doesn't exist
- Temporary in body - incidental
- Fire - Hot - intrinsic
- What has temporary existence - Unreal
- Body has no existence of its own - Existence not intrinsic nature.



## Principle :

### 1) Any attribute :

- Incidental / intrinsic / heat in water temporary borrowed / Heat in fire permanent - Unborrowed.
- Borrowed heat existent / Incidental.
- Therefore body has temporary Existence - Mithya
- Pot - Incidental / Borrowed existence, Clay exists before / During / Later.
- Every product has borrowed existence.

### Gita :

नासतो विद्यते भावः  
नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तः  
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah  
nābhāvō vidyatē sataḥ ।  
ubhayōrapi dṛṣṭō'ntah  
tvanayōstattvadarśibhiḥ ॥ 2-16 ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the Knowers of the Truth (or the seers of the Essence).

- World - Mithya - Because it has only temporary existence... Therefore transcendental existence

### What is Satyam?

- Basic stuff of creation - Alone can have intrinsic existence - Called Brahman.

## Gauda - Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।  
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

Adavante ca yan-nasti vartamane'pi tat-tatha ।  
vitathaih sadrsah santo-'vitatha iva taksitah ॥ 6 ॥

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (objects) are like illusions which are seen and yet they are regarded as though real. [II – K – 6]

- That which wasn't there before, will not be later - Therefore not in present also
- Pot not before creation / Not later after destruction - Therefore no pot Now.
- What we call pot is clay - Clay was / is / will be.
- Pot has verbal / Temporary existence - Anitya Vastu / Nominal existence - Mithya / unreal / Not mental projection like dream.

### Philosophical Significance :

- Pot has verbal existence - Building - Bricks - Molecules - Atom - Sat - irreducible substance - Also chit.
- Body reborn every moment - Not in next birth - New cells produced - Old replaced.
- 12 years - Every cell including brain cells change... LKG body different than this.
- Body - Every moment born / Gone - Therefore many bodies in this life - Anekaha.
- New properties - Path / Hunger / Kaleidoscopically internal changes - Saguna - with attributes - Asthira Bava - Unsteady

- Hair gone / Stomach comes - Jadam I inert Mind nature - Feel sentiency - Body has no natural sentiency.

### **Proof :**

- 1) If naturally sentient - Should be eternally sentient - Therefore not intrinsic property.
- 2) External world - Experienced by me - Bundle of matter Inert body experienced - Therefore matter.
  - Iron / Potassium / Sodium... Drishyatvat / Object material in nature - Body is Achetana.
  - It doesn't have its own 'Consciousness'
- 3) Anubava - Dead body - Body object Like pot.
  - Pot : Fine clay
  - Body / Mind : Finer clay - Borrows 'Consciousness' Breakable / Round / Flows.

### **Body :**

- Mithya / Anekaha / Saguna / Asthira / Jadaha / Drishya.

### **Atma :**

- Satyam / Ekaha / Nirguna / Shiva / Chaitanya Svarupa / Drk
- 'Consciousness' is not object but seer / Drk / Subject / Experienter

### Verse 165 :

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं  
प्राणो भवेत्प्राणमयस्तु कोशः ।  
येनात्मवानन्नमयोऽनुपूर्णः  
प्रवर्ततेऽसौ सकलक्रियासु ॥ १६५ ॥

karmendriyaiḥ pañcabhir añcito 'yaṁ  
prāṇo bhavet prāṇamayas tu kośaḥ  
yenātmavān annamayo 'nupūrṇaḥ  
pravartate 'sau sakala-kriyāsu

The prana along with the five organs-of-action, constitutes the vital-air-sheath, pervaded by which the food-sheath (physical body), performs all the activities of the material body. [Verse 165]

### Verse 166 :

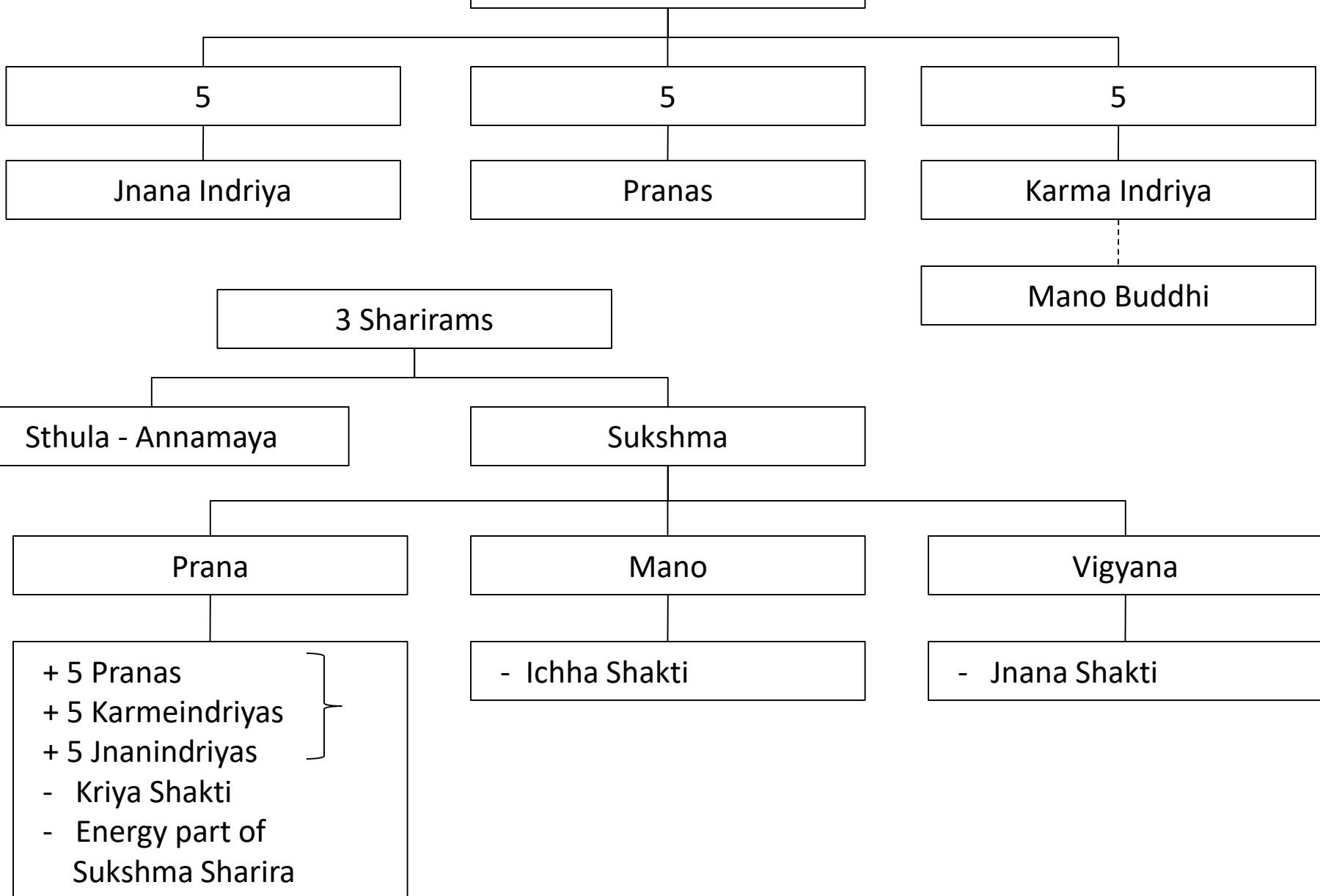
नैवात्मापि प्राणमयो वायुविकारो  
गन्ताऽऽगन्ता वायुवदन्तर्बाहिरेषः ।  
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं  
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ १६६ ॥

naivātmāpi prāṇamayo vāyu-vikāro  
gantā 'gantā vāyuvad antar-bahir eṣaḥ  
yasmāt kiñcit kvāpi na vettīṣṭam aniṣṭam  
svaṁ vānyaṁ vā kiñcana nityaṁ para-tantraḥ

The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

- Pranamaya - 2 Verses
- Closer to Annamaya Kosha.

# Subtle body 17 Organs



- 3 Shaktis / 3 Faculties / 3 Energy's of Sukshma Sharira.

## All Human activities in 3 Stages :

Jnana Shakti	Ichhati	Yadate
<ul style="list-style-type: none"> <li>- Janati (1)</li> <li>- Real News / without knowledge no Desire</li> <li>- Can't desire unknown object</li> <li>- Dhyayato... (Chapter 2 - 62)</li> <li>- Janati converted to Ichhati by Manomaya</li> </ul>	<ul style="list-style-type: none"> <li>- Desire (2)</li> <li>- Without desire No action</li> </ul>	<ul style="list-style-type: none"> <li>- Kriya (3)</li> <li>- Pranamaya ready for Action</li> </ul>

## Gita :

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ  
saṅgastēṣūpajāyatē ।  
saṅgāt sañjāyatē kāmāḥ  
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Annamaya filled up with Pranamaya(Content)



Container

Pranamaya	Manomaya	Annamaya	Atma
Container	Content	Container	Content

**Anu - 5 Koshas :**

**Taittiriya Upanishad Discussion :**

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्मात् प्राणमयात् ।  
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।  
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः  
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma yah purvasya,  
tasmadva etasmatpranamayat,  
anyo'ntara atma manomayah, tenaisa purnah,  
sa va esa purusavidha eva, tasya purusavidhatam  
anvayam purusavidhah, tasya yajureva sirah,  
rgdaksinah paksah, samottarah paksah,  
adesa atma, atharvangirasah puccham pratistha,  
tadapyesa sloko bhavati ॥ 2 ॥

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it. [II – III – 2]

**Vivekachudamani :**

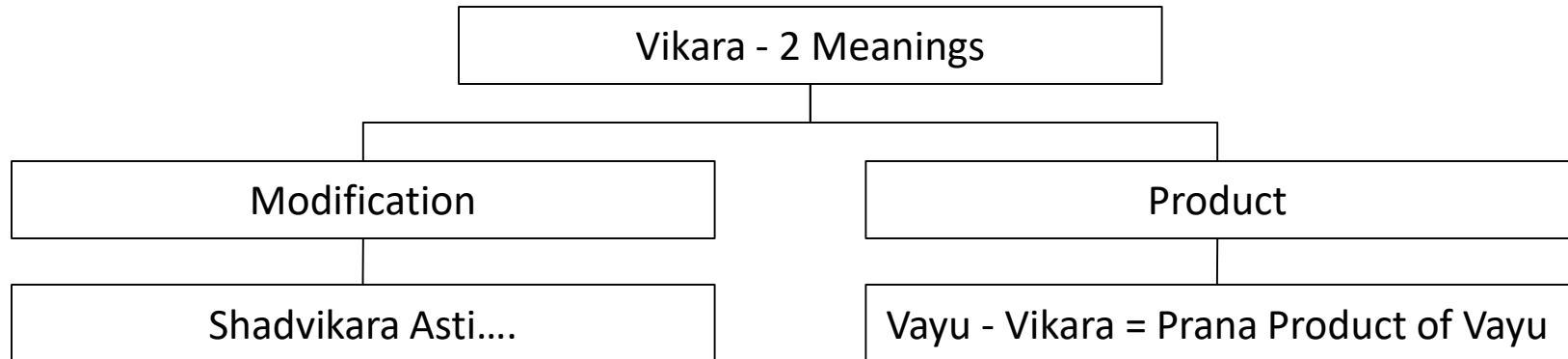
- Contains All Upanishads.

## Verse 166 :

- Annamaya dethroned by Prana Maya

## Parana :

- Product of Vayu, Pancha Buta Vikara
- Born out of Rajo Guna of 5 Elements.
- Modification of Vayu Tattvam(Adhibhuta)
- Once inside body... (Adhyatma Subjective) Parana Shakti.



## Atma : Nirvikara :

- Mind = Matter - Knowledge gives health - if no congenital disease.
- Control Annamaya through Pranamaya Kosha
- Control Pranamaya through Manomaya Kosha

## Who says I am Pranamaya?

- Atma I - who is self evident
- I am choosing to identify with Anatma and claiming.



Annamaya	Pranamaya Verse 167 - 183 (17 Verses)	Manomaya (Mind) - Verse 167 - 183
<p>1) Filled with Pranamaya</p> <p>2) Alone has Original shape body - Others no shape</p> <p>- Assume Shape of Container</p> <p>3) Enjoys blessing of Pranamaya</p> <p>4) Cabinet of Car / Fan rotating</p>	<p>1) Filled with Manomaya</p> <p>2) 5 Pranas (Energy) and 5 Karmendriyas (Tool) (10 Organs)</p> <p>3) Fill and Takes Shape of body / Annamaya</p> <p>4) Enjoy blessing of Manomaya</p> <p>- “Engine” / Electricity / Tool</p> <p>- Product of Vayu</p> <p>- Born out of total Rajo Gunas of 5 Elements “Prana” - But Vayu Pradhana Vayu Vikara</p> <p>- Vayu outside till it enters body</p> <p>- Prana Shakti Once it enters body</p> <p>- Pranic energy Contained in Vayu</p> <p>- Move in and out Chalana Svabava</p>	<p>- Filled with Vigyanamaya</p> <p>- Manas and 5 Jnanendriyas 6 Organs</p> <p>- Cause of Living objects of world Vastu Vikalpa</p> <p><b>Division into :</b></p> <p>- Mine and Ahamkara ‘ I ’</p> <p>- Sentimental Association causes Mamakara - Mine and I</p> <p>- Classification of Mamakara (Mine) and Ahamkara ( I ) done by Mind</p> <p>- Endowed with relationship</p> <p>- Objective world = Nama / Rupa</p> <p>- My mind Preoccupied with world alone except during Sleep</p> <p>- World / Mind associated with Samyadi Bheda Kalana</p> <p>- Preoccupied / Endowed with / Socked in world</p>

Vigyanamaya (Intellect) - Verse 184 206 "Jeeva"	Anandamaya	Atma
<ul style="list-style-type: none"> <li>- Filled with Anandamaya</li> <li>- Buddhi and Jnanindriyas and Aham Vritti (Reflecting Consciousness)</li> </ul> <p><b>Manaha (Manomaya Kosha) :</b></p> <ul style="list-style-type: none"> <li>- Mind used as Karanam</li> <li>- Idam Vritti / Anatma Vritti is called Manaha instrument</li> </ul> <p><b>Buddhi (Upasana Khanda) :</b></p> <ul style="list-style-type: none"> <li>- When it refers to itself as Aham, its called Upasana Khanda</li> <li>- Agent / Doer</li> <li>- Bokta / Pramata</li> <li>- Cause of Samsara</li> <li>- Individualised / Localised I and Individuality</li> <li>- Agent can Act only when instrument Available, Therefore Manomaya Kosha and Vijnanamaya Kosha Cause of Liberation / Bondage</li> </ul> <p><b>Vijnanamaya Kosha :</b></p> <ul style="list-style-type: none"> <li>- Sukshmatvat / Sakshitvat</li> <li>- Enjoys permanent borrowed consciousness / Sentiency <ul style="list-style-type: none"> <li>- Therefore called Karta / Ego</li> </ul> </li> <li>- Vijnanamaya Kosha has only Aguntaka borrowed Consciousness not Svabavika Consciousness.</li> </ul> <p><b>Vijnanamaya Kosha :</b></p> <ul style="list-style-type: none"> <li>- Janati / Ichhati / Prayathna → Dharma / Adharma / Punya</li> <li>- Papam</li> </ul>	<ul style="list-style-type: none"> <li>- Filled With Atma</li> </ul>	<p><b>Verse 220 - 221 :</b></p> <ul style="list-style-type: none"> <li>- Unlocated I in sleep is Pure Consciousness</li> <li>- Formless I = real I</li> <li>- Waking / Dream I = Fake I</li> <li>- Both I experience Fake</li> </ul>

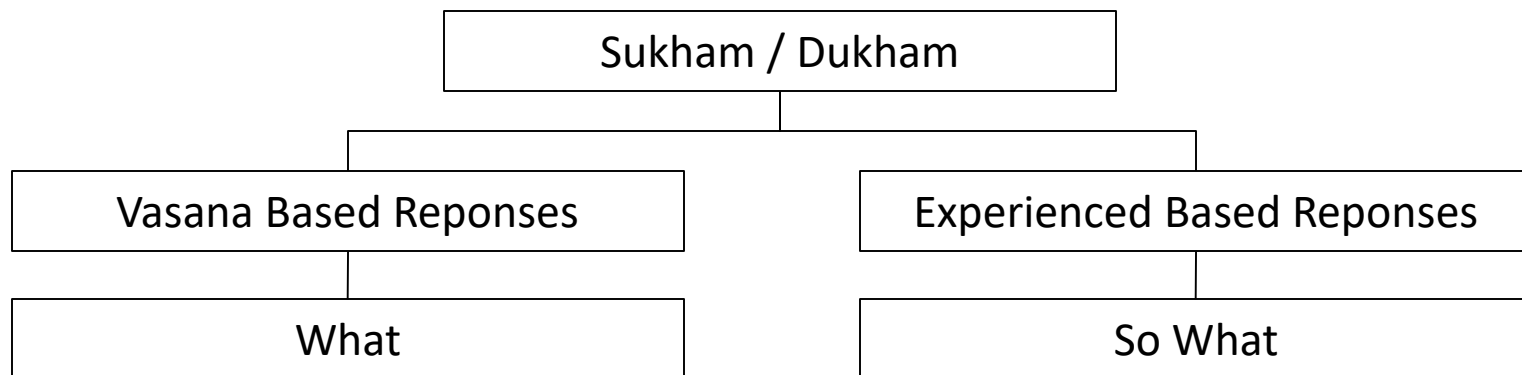
Pranamaya Atma	Manomaya
<ul style="list-style-type: none"> <li>- Savikara, Nirvikara</li> <li>- Sachalaha, Achalaha</li> <li>- Achetanaha(Inert) / Jada Chetanaha(Knows)</li> <li>- in 3 States Prana exists without knowing anything</li> <li>- In Sleep Prana functions doesn't know anything</li> <li>- Can't know itself or others</li> </ul> <p><b>Can't Say :</b></p> <ul style="list-style-type: none"> <li>- I am Pranamaya</li> <li>- Atma chooses to claim and identify with Pranamaya</li> </ul> <p><b>Depends on Food :</b></p> <ul style="list-style-type: none"> <li>- Nityam Pramantara</li> <li>- Nityam Svatantara</li> <li>- Dependent on will - By Pranayama people control Prana</li> </ul>	<p><b>Bondage :</b></p> <ul style="list-style-type: none"> <li>- Because of Bava Bandaha</li> <li>- Mind through sense organs interacts with world</li> <li>- Shabda / Rupa enter mind and cause Raaga / Dvesha / Lobha ← World enter only through mind - No other entry</li> <li>- Bava Sambandha = Samsara</li> <li>- Bava Creates Vasanas... Want more avoid more</li> <li>- Where mind is there, Samsara is. No mind / No Samsara</li> </ul>

### Vijnanamaya Kosha :

- Jeeva = Buddhi and Pratibimba Chaitanyam and Different from Bimba Chaitanyam.
- Instead of claiming Original Consciousness as my self I claim Body / Mind (Reflecting Consciousness) as myself.

## Vijnanamaya Kosha :

- Jeeva = Buddhi and Pratibimba Chaitanyam and Bimba Chaitanyam.
- Instead of claiming Original Consciousness as my self I claim Body / Mind (Reflecting Consciousness) as myself.



- 3 States belong to Vijnanamaya Kosha, Possessor of Avastha Trayam - Jeeva / Vijnanamaya.
- Through Avasthas - Jeeva gets experience of Sukham / Dukham.
- Atma illumines Avastha Trayam, it doesn't have Avastha Trayam - illuminator.

## Manomaya :

- Pure mind - Cause of liberation
- Impure mind - Cause of bondage

## Pure Consciousness not mind :

- When mind is not in sleep - Atma is

### **1) Athyantva :**

- Mind subject to Arrival / Departure
- I am before / During / After Resolution of mind in Sushupti.
- I am aware of resolved condition of mind.

### **2) Parinami Bava :**

- Mind subject to changes - I am knower / Witness / Conscious of change Different from change.

### **3) Dukhatmatatvat :**

- Mind's nature - Saturated with sorrow / Limitation.
- My nature : To free from sorrow
- Sruti says : Anaka Atma

### **4) Vishayatva Hetu :**

- Being object of experience.
- I am aware of present / Past condition of my mind
- What is experienced is different than Experienter.
- Mind Experienced
- Mind and Body subject to health and ill health.

Vigyanamaya	Anandamaya	Atma
		<p><b>Jnanis Moksha :</b></p> <ul style="list-style-type: none"> <li>- Not because of mind's healthy Condition</li> <li>- Because of his knowledge - I am not mind which is subject to health / ill health</li> <li>- He is comfortable knowing he is not mind no eternal Struggle!</li> <li>- Consciousness self Evident all the time not temporarily experienced object like mind</li> </ul>

## Verse 167 :

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्  
कोशो ममाहमिति वस्तुविकल्पहेतुः ।  
संज्ञादिभेदकलनाकलितो बलीयां  
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ १६७ ॥

jñānendriyāṇi ca manaś ca manomayaḥ syāt  
kośo mamāham iti vastu-vikalpa-hetuḥ  
sañjñādi-bheda-kalanākalito baliyām  
tat-pūrva-kośam abhipūrya vijṛmbhate yaḥ

The organs of perception along with the mind form the mental-sheath which is the sole cause of the —I|| and —mine’ sense and of the diversity of things. It is powerful and is endowed with the essential faculty of creating differences of names etc. It pervades the vital-air-sheath preceding it. [Verse 167]

## Verse 167 - 188 (21 Verses)

### Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

ksetrajnam capi mam viddi  
sarvaksetresu bharata ।  
ksetraksetrajnayorjnanam  
yat tajjnanam matam mama ॥ 13.3 ॥

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field a also of the knower of the field is considered by me to be my knowledge. [Chapter 13 - Verse 3]

- Visishta Advaitin / Advaitin both claim on “Cha - Api” word.
- Manomaya powerful - Mamakara - Without mother - Life empty, not Mamakara but Ahamkara Sambandha.

Mamakara	Ahamkara Sambandha
<ul style="list-style-type: none"> <li>- Less powerful</li> <li>- House / Car / Association</li> <li>- Pain of loss of person less</li> <li>- Samsarga Adhyasa</li> <li>- Not Suicidal</li> <li>- Emotional Attachment</li> <li>- This is mine</li> </ul>	<ul style="list-style-type: none"> <li>- Very powerful</li> <li>- Relation of oneself</li> <li>- Related</li> <li>- Ahamkara Adhyasa</li> <li>- Pain more / intense</li> <li>- Suicidal</li> <li>- Tadatmaya Adhyasa</li> <li>- Emotional Attachment</li> <li>- This is me</li> </ul>

- Classification of Ahamkara and Mamakara done by mind.
- Varieties of Nanya Rupa Association / Specification.
- Clip - Associated with Nama / Rupa
- Mike - Associated with Nama Rupa
- Bheda = Particular and Association - Mind saturated with association with Namarupa.
- Objective world = Nama / Rupa.



## Revision :

### Verse 167 :

- Mind has inner world registered from outer world and I dwell upon that, Inner world and React to that
- Mind is full of Namarupa.
- Bahyam - Powerful - Mind is my instrument.
- When intellect says it is wrong, because of pressure of past attainments / Sentiments I don't ask mind to shut.
- I satisfy mind - Normally I should be stronger / Controller of mind - But mind is stronger - Not by itself because it has संज्ञादिभेदकलना.
- Thoughtless mind will not affect me, mind Supported by thoughts - Raagi Mind powerful
- Mind full of thought because of world, with such Vast powerful world, mind becomes powerful
- बलीयांस् तत्पूर्वकोशमभिपूर्य विजृम्भते य

### What mind does?

- Mind Fills world ... with all these faculties



Pranamaya Kosha

- Manomaya exists, functions, stands out powerfully, Shining, dominant existence - Vijambrayate.

## Verse 183 :

मनोमयो नापि भवेत्परात्मा  
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।  
दुःखात्मकत्वाद्विषयत्वहेतोः  
द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ १८३ ॥

manomayo nāpi bhavet parātmā  
hy ādyantavattvāt pariṇāmi-bhāvāt  
duḥkhātmakatvād viṣayatva-hetoḥ  
draṣṭā hi dṛśyātmatayā na dṛṣṭaḥ

The mental sheath cannot be the supreme self either, for it has a beginning and an end. It is subject to modifications, pain and suffering. Characterise it, and it is an 'Object' of cognition. The subject can never be identified with the 'Object of knowledge'. [Verse 183]

## Verse 149 - 183 : Pancha Kosha Viveka

- Manomaya - if impure - Cause of bondage
- Manomaya - if pure - Cause of liberation

## Manomaya - Not Atma :

- I am not my mind - I am user of mind as instrument - Use mind in Jagrat / Swapna.
- In Sushupti mind instrument resolved - But I am there as Conscious being.
- Atma = Consciousness in mind / Sunlight = Light upon hand not hand itself.  
    'Consciousness' in thought - Not thoughts themselves.
- Thoughts are in Consciousness, hands are in light - Consciousness not in thought,  
    light Not in hand  
    - Absolute Nature, Independent  
    - Hand is not - Light is  
    - Body / Mind is not -  
    Consciousness is

Manomaya Kosha - Not 'Paramatma'	Real I - Real Stuff
<ul style="list-style-type: none"> <li>- Fake I</li> <li>- I am agitated</li> </ul>	<ul style="list-style-type: none"> <li>- Paraha</li> <li>- Real 'I' - impossible to get Agitated</li> </ul>

- Unintelligently Agitated.
- Like I open(When neighbor eating)mouth or put my leg down(When rickshaw in corner turning)

#### 4 Reasons why mind not Atma :

- 1) Athyantva
- 2) Parinami Bava
- 3) Dukhatmana
- 4) Vishayatva Hetu

#### 1) Athyantva :

- Subject to Arrival / Departure.

Arrival	Departure
Jagrat Svapna	Sushupti

- I am there before / During / After departure of mind.

#### What is Proof?

- I am aware of resolved condition of mind - Therefore I must be different.

## **2) Parinami Bava :**

- Subject to changes, I am aware of changing mind.
- One who knows changes is not subject to change
- Witness of change not involved in change.
- I am aware of previous condition. I am not involved in the change.

## **3) Dukhatmanatva :**

- Mind's nature is separated sorrow.
- When happiness is there, there is sorrow - Inner fear - Drishti - it will go away.
- Atma = Ananda Svaroopā - Mindless - Beyond mind.

## **My nature :**

- Ananda - Not Dukham
- Whatever is my nature, I will be comfortable with.
- If sorrow my nature, I will never struggle to get out of my nature.
- Will not enquire with others - why sorrowful? Get out of unnatural thing.

## **4) Vishayatva Hetu :** Being object of experiences

- I am only aware of present, Past condition of my mind.
- Keep smiling outside but inside volcano.
- Your mental condition - I infer
- My mental condition - Only I know.

## **I am aware of my mind :**

- What is experienced is different than Experienter
- My mind is an object of experience temporarily.
- 'Consciousness' is self evident all the time not temporarily experienced object like mind.
- Mind temporarily experienced in Jagrat / Svapna as object.
- Therefore mind is experienced, Atma = Experienter.
- Spend time Disidentifying from Manomaya.
- Mind will have traces of problems however much you purify.

## **Ultimate Solution :**

- Understand I am not body / Mind - Subject to health and ill health.
- 100 % Health - Doesn't exist.
- In Moksha - Accept passing ill health of body / Mind, Body / Mind never perfect.

## **Jnani's Moksha :**

- Not because mind healthy.
- Because I am not mind which is subject to health and ill health.
- I - Because of Sadhana, Anger riser, But knows how to handle out of detachment.
- When I know I am not mind, I will be comfortable, Otherwise I will try to make mind perfect - Eternal struggle continues.

## Verse 184 :

बुद्धिर्बुद्धीन्द्रियैः सार्धं  
सवृत्तिः कर्तृलक्षणः ।  
विज्ञानमयकोशः स्यत्  
त्पुंसः संसारकारणम् ॥ १८४ ॥

buddhir buddhīndriyaiḥ sārdham  
savṛttiḥ karṭṛ-lakṣaṇaḥ  
vijñānamaya-kośaḥ syāt  
puṁsaḥ saṁsāra-kāraṇam

The intellect with its modifications along with the organs of perception forms the intellectual sheath (Vijnanamaya Kosha). It has the characteristics of 'the agent' (or doer) which is the causes for transmigration.[Verse 184]

## Verse 184 - 206 : Vignamaya Kosha :

- Intellect is Buddhi and Jnanendriya along with modification, Aham Vritti.
- Mind and Buddhi - Not separate substance.
- Subtle substance - Like body... Based on type of thought.
- When Anatma Vritti - Idam Vritti takes place.
- Revealing external world - it is called Manaha instrument.
- When it refers to itself as Aham, Mind stuff is called Vigyanamaya Kosha / Ahamkara.
- Kartru Lakshana / Karta of all Actions.

## Antahkarana :

- Substance
- Not Concept.

- Manomaya Kosha - Vigyanamaya Kosha
- Karana Instrument - Karta / Agent / Doer
  - Bokta / Pramata
  - Cause of Samsara / Individuality / Localised I
  - Pervading 'Consciousness' = Atma
  - I am Limited I / Here / Karta / Vijnanamaya Kosha.
- Previously Manomaya Kosha - Cause of bondage / Liberation Samsara Karana... Both intellect and mind Samsara.
- Karanam because agent can act, Only when there is instrument.

### Example :

- Knife killed or person killed

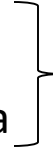
Knife	Person
Instrument	User

- Knife killed or person killed
- Both together killed
- Without mind - No Samsara
  - Proof Sushupti
- Mind alone not cause of Samsara.
- If Karta. Ahamkara, Mind, is there or not there - Then no Samsara.

### Example :

- Jnani - Mind is there - No Samara.
- Both required... Ahamkara - Karta

Mind - Karanam then Samara





## Verse 185 :

अनुव्रजच्चित्प्रतिबिम्बशक्तिः  
विज्ञानसंज्ञः प्रकृतेर्विकारः ।  
ज्ञानक्रियावानहमित्यजस्रं  
देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ १८५ ॥

anuvrajac cit-pratibimba-śaktiḥ  
vijñāna-sañjñāḥ prakṛter vikāraḥ  
jñāna-kriyāvān aham ity ajasraṁ  
dehendriyādiṣv abhimanyate bhṛśam

Accompanied by a reflection of the light of cit, the intellectual sheath is a modification of Prakṛti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on. [Verse 185]

## How Vijnanamaya Kosha - Causes Samsara?

- Diagonosis / Mechanism of Samsara

## Technical : Spiritual Diary :

I am	Body / Mind
<ul style="list-style-type: none"><li>- Consciousness / Existence</li><li>- Real in 3 Periods Past / Present / Future</li></ul>	<ul style="list-style-type: none"><li>- Anatma</li><li>- Unreal</li><li>- Agyanam</li></ul>

# Agyanam

## Avarnam

- I am Consciousness / Existence covered by ignorance
- World unreal / Apparently existing
- Consciousness / Existence - My real intrinsic Nature
- Invisible - Entity, 5 Points, not part / Product / Satyam / Sarvagataha / Beyond Time / Space / Objects - Sakshi / Pure Consciousness with conditioning of Body / Mind instruments - Media / No Birth / Death - Immortal

## Vikshepa

- In Waking Veiling power projects I am Body / Mind
- World real
- Has birth death
- Consciousness identified with individual body Small 'I' = Jivatma
- Consciousness identified with universe = 'Paramatma'
- Atma without conditioning of Matter = Brahman

## Atma

### With Micro Body

Jivatma

### With Macro

Paramatma

## 2) Consciousness :

Consciousness	
<b>Consciousness :</b> <ul style="list-style-type: none"><li>- Separate entity</li><li>- Ever subject</li><li>- 'Conscious' / Ever Evident</li><li>- Original 'Consciousness' - Asanga but instrument(In and through creation)/ Transcendent(Like Space / light)</li><li>- Nitya Vastu - Adav - Asti<ul style="list-style-type: none"><li>- Antav - Asti</li></ul></li></ul> <b>Rope :</b> <ul style="list-style-type: none"><li>- Substratum</li></ul> <b>Snake :</b> <ul style="list-style-type: none"><li>- Superimposition on Substratum / Satyam / Consciousness</li></ul>	<ul style="list-style-type: none"><li>- Word / Body / Mind</li><li>- Object</li><li>- Jadam - Intrinsic nature<ul style="list-style-type: none"><li>- Dead Body - No 'Consciousness'</li></ul></li><li>- Death explained by Punya / Papa karma - Karta / Bokta Relative 'I' / Ego / Reflecting Consciousness / Team leading body</li><li>- Original Consciousness never part of body</li><li>- School body / old age body, different every cell different</li></ul>

- When body - Fine clay - Reduced to Atoms - Sat / Existence / Chit.
- Ever changing, improve / School body - Different.

### Vijnanamaya Kosha :

- Material / Subtle substance / Product of 5 subtle elements.
- Natural inert Jadaha( Intrinsically) Achetana Pancha Butani.

## **Because of fine nature it reflects Atma Chaitanyam :**

- Consciousness - Not part / Property / Product of body
- Consciousness - Not part / Property / Product of mind
- Consciousness - Separate entity is capable of reflecting in Subtle matter because of subtleness.
- Mirror - Fine Therefore can reflect face
- Cloth - Gross - Can't reflect face
- Sukshatmat / Sakshimat Vatcha - Vijnanamaya Kosha
- Enjoys permanent borrowed Consciousness
- Appears as though intrinsic Consciousness
- Vijnanamaya Kosha - Borrowed sentiency - Called karta / Ego.

## **Revision :**

### **Verse 184 - 206 : Vijnanamaya Kosha Definition (Jeeva)**

- Mix of Buddhi(Intellect) and 5 sense organs of knowledge.
- Sabasa... with Reflecting Consciousness.
- Buddhi and sense organs and Reflecting Consciousness = Jeeva / Karta / Bokta acquires Punyam / Papam / Sanchita / Agami belongs to Jeeva.

## **Verse 185 :**

### **Vijnanamaya Kosha :**

- Endowed with borrowed sentiency or Reflecting Consciousness.
- Why it enjoys borrowed Consciousness because Buddhi is Jadam made of Bautika Vastu.
- No difference between gross table and intellect.

- Both insentient by itself... Borrows 'Consciousness' - Like conductors of electricity and non conductors of electricity.
- Wear gloves - That is nature - All material.
- Pratibimba Shakti... Power of being alive caused by chit / Consciousness / Atma...
- Wherever Buddhi goes... Reflection travels... Permanently travels with Buddhi.
- Buddhi has power of Reflecting Consciousness.
- Sentient Buddhi called 'Vijnanamaya Kosha'
- Vijnanamaya Kosha - Borrows 'Consciousness' because it is product of Prakirti / Maya / Matter which evolves to become material universe.

### प्रकृतेर्विकार :

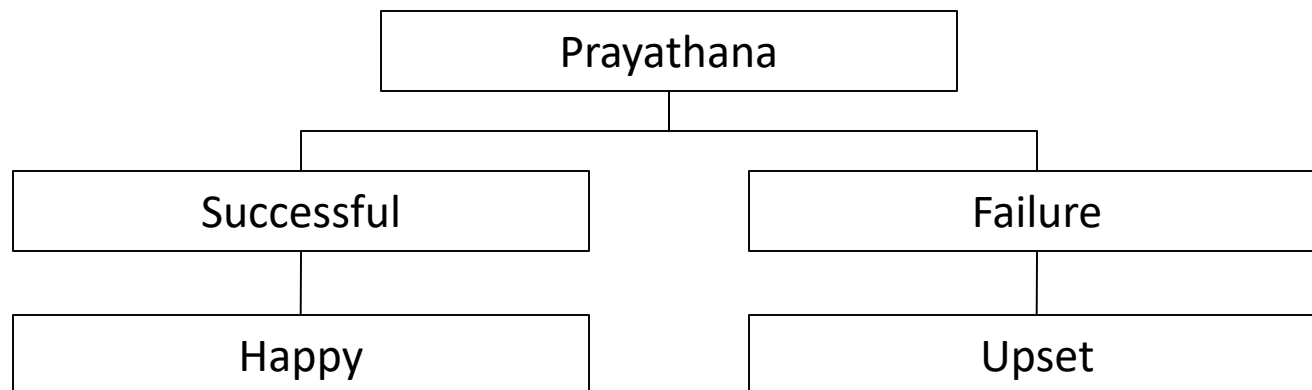
- It doesn't have Svabavika Chaitanya(Intrinsic) it has only Aguntaka (Borrowed Consciousness)

<ul style="list-style-type: none"> <li>- Vegetables Hot</li> <li>- Vessel Hot</li> <li>- Fire Hot</li> </ul>	} → Borrowed Heat } → Svabavika Ooshnyam	<ul style="list-style-type: none"> <li>- Body - Body</li> <li>- Mind</li> <li>- Original Consciousness</li> </ul>	} Borrowed 'Consciousness'
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- Mind - Primary Borrower
- Sense( Thrives /Plans /Acts) - Organ Secondary

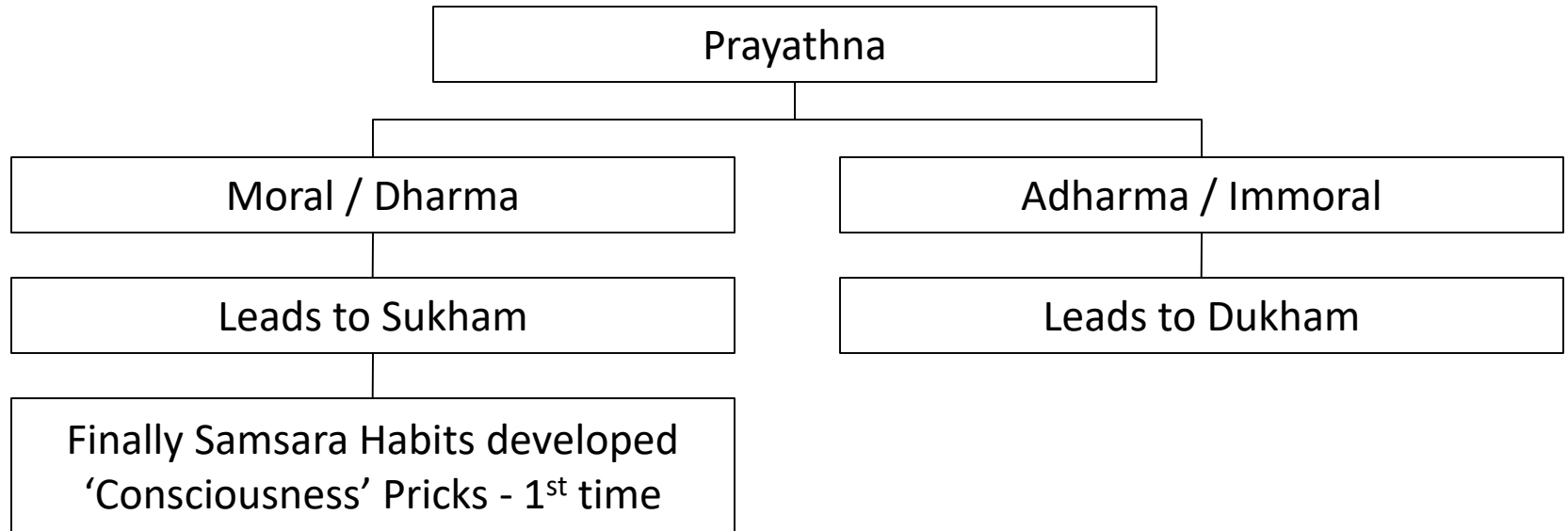
- Mirror alone can't illumine object.
- Mirror and Borrowed sunlight = Secondary source of light
- Intellect and Borrowed Consciousness = Secondary source of Consciousness.
- Live Buddhi has its own individuality and Starts Jnana Kriyavan.
- Vishwa / Jeeva - Takes up deliberate activity
- Desk can't take up deliberate activity.
- Desk moves because some Chetana Vastu is pulling it.
- Jeeva = Jnana / Ichha / Prayathna = Our life.

Life = Janati	Ichhati	Yatate
Learn and know things	Desire for things we know	Effort to Acquire (Prayathana)



## Tarqa :

- Once Jnana / Ichha / Prayathna comes - You Acquire



- Work against conscience - Bio-chemical changes.
- If one regularly lies - Conscience blunted / Samskara formation.
- Activity in form of Jnana...
- Once 'Consciousness' comes there is self Consciousness / Self reference Uniqueness of sentient identity.

Table	Human
- No I notion	- Aham I - Has 1 <sup>st</sup> person singular Arises - Tvam you - 2 <sup>nd</sup> - Directly in front - Saha He / She / it - 3 <sup>rd</sup> Person



## **2<sup>nd</sup> / 3<sup>rd</sup> Only if 1<sup>st</sup> :**

- 1<sup>st</sup> only if sentient entity.
- ' I ' individuality constantly there you and he - Constantly changes.

## **In Class :**

- I am listening( Inherent)

## **When Jeeva uses i... What is involved?**

- Jiva = Buddhi and Pratibimba Chaitanya and Bimba Chaitanyam, reflection and Original Consciousness
- Possible because of Medium and Original Consciousness.
- Mere Mirror without face - No reflection
- Mere face without Mirror - No Reflection

## **Fundamental ignorance = 3 Factors not Known :**

- Instead of claiming Original Consciousness as myself, I claim Body / Mind as myself.
- What I claim - Gives me problem
- What I should claim - Dropped - To get peace.
- Unfortunate / Unenlightened Jiva identifies with body Indriya Buddhi = Reflecting Medium.
- Once it holds on to it - Doesn't leave.
- We hold to Body / Mind individuality wall, holds to I am this....

## Verse 186 and 187 :

अनादिकालोऽयमहंस्वभावो  
जीवः समस्तव्यवहारवोढा ।  
करोति कर्माण्यपि पूर्ववासनः  
पुण्यान्यपुण्यानि च तत्फलानि ॥ १८६ ॥

anādikālo 'yam ahaṁ svabhāvo  
jīvaḥ samasta-vyavahāra-voḍhā  
karoti karmāṇy api pūrva-vāsanah  
puṇyāny apuṇyāni ca tat-phalāni

भुङ्क्ते विचित्रास्वपि योनिषु व्रजन्  
आयाति निर्यात्यध ऊर्ध्वमेषः ।  
अस्यैव विज्ञानमयस्य जाग्रत्  
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ १८७ ॥

bhunkte vicitrāsv api yoniṣu vrajan  
āyāti niryāty adha ūrdhvam eṣaḥ  
asyaiva vijñānamayasya jāgrat-  
svapnādy-avasthāḥ sukha-duḥkha-bhogah

It is without beginning, is of the nature of the ego and is called the 'Jiva', which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous Vasanas and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of Joy and sorrow, belong to this intellectual sheath. [Verse 186 and 187]

## Jiva :

- Buddhi and Reflecting Consciousness - Vijñanamaya Kosha - Constantly refers to himself as Aham.
- Instead of claiming Aham Chaitanyam = Original Consciousness, whose nature is constant, claim self reflecting - Egocentric.

- Anaadi Vasanas - All karmas I have done from Beginningless time - During Pralayam Jiva doesn't die - Remains in potential form.

### **Next Srishti :**

- Jiva comes back
- All karmas done by Jiva
- Moral / immoral / Dharma / Adharma, action done Deliberately or in ignorance.

### **Who decides quality?**

- Actions governed by 2 forces
- Our knowledge and our habit - Determines our action.
- Smoker has no knowledge of poison.
- Understanding and negative Vasanas - Decide our actions.
- Whichever is more powerful - Jeeva - Karta - Bokta.

### **Verse 187 : What type of Music Bokta faces?**

- Results Crystallises as Sukham / Dukham, way it comes - Varies...
- Gradation of Happiness differs...
- Events not Sukham / Dukham...
- How I interpret event... interpretation based on Jnanam and Purva Vasana.
- If no Jnanam... Purva Vasana interprets Vasana, colors, results into Like and Dislike - Sukham / Dukham.

- In case of Jnani, Jnanam interprets not Vasanas...
- His interpretation healthy - Worst event Doesn't give Sukham..

**Gita :**

यं लब्ध्वा चापरं लाभं  
मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन  
गुरुणापि विचाल्यते ॥ ६-२२ ॥

**yam labdhvā cāparam lābham  
manyatē nādhikam tataḥ |  
yasmin sthitō na duḥkhēna  
guruṇā'pi vicālyatē ||22||**

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- Tragic ship sank... What to so what...
- What - Vasana based... Interpretation
- So what - Knowledge based interpretation.
- Find result Sukham - Dukham - Based or knowledge based for experiences.
- Karmas infinite... Goes to other bodies / Womb.
- Vijnanamaya Kosha - Travels to higher wombs - Enters / Comes out Urdvam.
- 3 Stages belong to Vijnanamaya Kosha - Jeeva - Possession if Avastha Trayam.
- Atma illumines 3 Avasthas - it doesn't have, Avastha Trayam - It is illuminator.

Hand - Possessed by body	Light – illuminates
Vijnanamaya Kosha(Possessor)	Not Possessor(Atma)

- Vijnanamaya Kosha possessor, Atma = Avastha Traya Rahita.

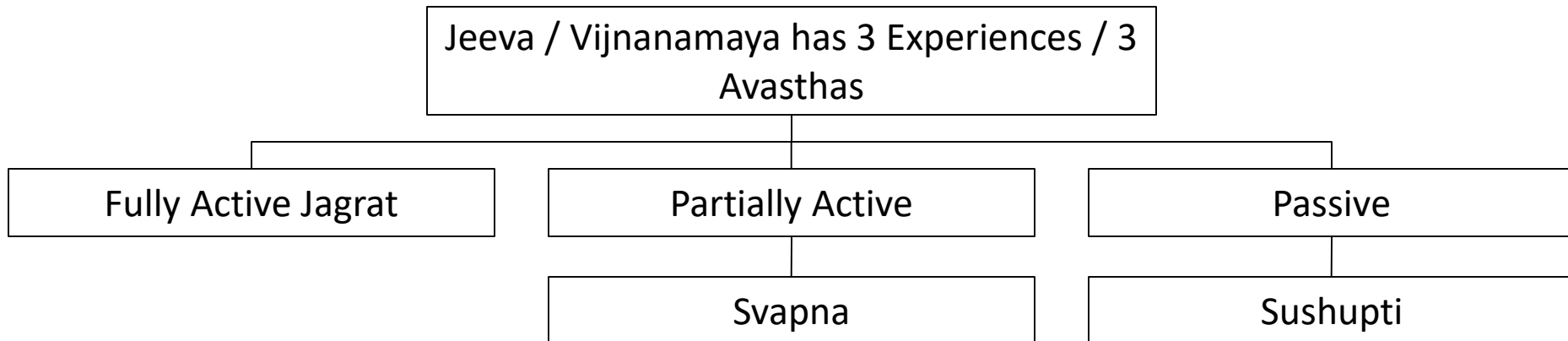
### **Sushupti :**

- Resting Avastha - To come back.
- Ishvara - Thrashes / Whipped by karma - Through Avastha, experience of Sukham / Dukham.

## Revision :

### Verse 187 :

- Buddhi functions with borrowed 'Consciousness' - Called Chidabasa.
- Sabasa Buddhi = Vijnanamaya Kosha = Jeeva = Karta = Bokta.
- Acquires Sanchita / Agami / Quits body at death.
- Original Atma can't travel or acquire new body.



## Verse 206 :

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।  
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।  
दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ २०६ ॥

ato nāyaṁ parātmā syād vijñānamaya-śabdabhāk  
vikāritvāj jaḍatvāc ca paricchinna-tva-hetutaḥ  
dṛśyatvād vyabhicāritvān nānityo nitya iṣyate

For the following reasons, the intellectual Sheath which we have so far spoken of, cannot be the supreme self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Atman. [Verse 206]

## Verse 189 - 205 : Diversion :

- Vijnanamaya Kosha - Not Atma...
  - Intellectual / Incidental personality.
- In Sushupti... My intellectual features shed.
- What is subject to arrival / Departure - Not intrinsic nature.
- Heat in water - Not permanently there.
- My Emotional personality not in sleep...Therefore subject to Arrival / Departure not me.
- Vijnanamaya Kosha... Relevant only for Jnani.
- Kosha = Sheath / covering.

## **Only Jnani :**

- Who knows... I am not Vijnanamaya or looking at body as another abode.
- Who says body as abode... One who knows I am different than body...
- Body is house... I am resting within body.
- Can say only when I know I am not body...
- For Ajnani - I am born / Fat /
  - Annamaya Kosha is Atma
  - Pranamaya Kosha is Atma

## **Jnani :**

- Reduces - Annamaya to Kosha
  - Converts Annamaya to Annamaya Kosha
  - Converts Pranamaya to Pranamaya Kosha
  - Converted to external dress
- I am wearing Kosha... Wearer of Koshas different than worn Kosha...
- Kosha relevant only for Jnani.

## **Why Vijnanamaya not myself?**

### **Vijnanamaya Kosha :**

- Subject to change - I am aware of all changing personality, knower of change not changing.



- See Moving train... can say only when I am Stationary.
- If I am moving... can't see Moving = Atma is Nirvikara... Logic and Scripture Should go hand in hand.

- Eye and Mirror - Both required to know Original face



Logic

Sruti - Both to know Myself

### Conclusion :

- Not purely logical, Naisha Tarkaha... Logical support and Sruti = Vedanta...
- 1) Knower of change must be changeless.
  - 2) Vijnanamaya Kosha = Jadam... Mind / Brain, Product of subtle elements... Jada Vastu... can't have sentiency.
  - 3) Parichinna Hetu Vatvat... Mind is limited, Atma is limitless.
- Aapnoti - Iti - Atma...

### Gita :

अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'sōṣya ēva ca ।  
nityaḥ sarvagataḥ sthāṇuḥ  
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

- If limitless my intrinsic nature... Would have experienced all the time.
- In sleep - No limitation... Limitless my nature - Limitations imposed when mental activities begin.
- We experience limitation and Limitlessness.

Limitation	Limitlessness
Jagrat / Swapna	Sushupti

### Why limitation not intrinsic?

#### Taittiriya Bashyam :

- Effortless... To enjoy natural state... Intrinsic... what comes out of effort / Activity is incidental...
- Water to continue in liquid state... Nothing to do(Natural)
- What comes out of freezing effort = ice or heat = Hot water.
- Effort required... Provide conditions... Flask required.
- What is brought by external conditions / Effort is Sopadhikam... Incidental...
- What is Nirupadhikam = Intrinsic...
- Dropping all efforts = Sleep.

#### What is my condition :

- I am limitless... To be limited, mind has to take to activity.
- Limitlessness is intrinsic... Sruti also reveals like mirror... I am Poornaha.

## 5) Drishyatvat :

- All intellectual features, known by me... Objects... I am Awarer of my knowledge / ignorance / Doubt / Confusion... States known by me - Not myself.
- Yesterday's confusion - Today clear.

## 6) Vyabicharitvat :

- Conditions Subject to Arrival / Departure not consistently present (Atma Consistently present as Awareness)
- Changing Vijnanamaya Kosha exists continuously, in Jagrat - intellect changes and i learn.
- As a whole, Vijnanamaya Kosha Disappears in Sushupti.

Vijnanamaya Kosha Appears in Jagrat.

## 7) Anityaha :

Anityaha	Atma
<ul style="list-style-type: none"><li>- Not permanent</li><li>- Impermanent Vijnanamaya Kosha can't be permanent Atma</li></ul>	<ul style="list-style-type: none"><li>- Nityaha permanent</li></ul>

## Verse 207 :

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता  
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।  
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं  
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ २०७ ॥

ānanda-pratibimba-cumbita-tanur vṛttis tamo-jṛmbhitā  
syād ānandamayāḥ priyādi-guṇakaḥ sveṣṭārtha-lābhodayaḥ  
puṇyasyānubhave vibhāti kṛtinām ānandarūpaḥ svayaṁ  
sarvo nandati yatra sādhu tanubhṛn mātraḥ prayatnaṁ vinā

The Anandamaya Kosha (Bliss sheath) is that modification of nascence which is kissed by a reflection of the Atman, which is bliss absolute. Pleasure and so on, are its attributes and it springs into expression when an object agreeable to it presents itself. The fortunate feel it spontaneously when the fruits of their good actions manifest. Every being, without the least effort, derives great Joy from it. [Verse 207 ]

## Verse 207, 208, 209 - Anandamaya Kosha :

- Verse 184 - 206 - 4 Koshas over

## 49 : One of 7 Questions :

- State in which specific personalities resolved / in potential seed condition / Not destroyed - Not new personality.
- Other personalities in worries are in dormant condition - Not manifest.
- While concentrating on class - Other things Unmanifest / Office / Personal personality in seed condition / Not gone...
- Worried in seed condition / Potentially there - Therefore they come back.
- Avyakta personality = Karana Shariram = Anandamaya Kosha.
- Blissfully ignorant of those condition Unmanifest Samsara = Anandah of ignorant people.

- All happiness of ignorant is Unmanifest condition of Samsara... Happiness in Jagrat...
- When involved, forget motherhood.
- In Coma / Pralayam / Personality dormant.

### **Vritti :**

- Mental state / Avastha in which Ananda Pratibimba / Poornatvam of Atma is experienced reflected.

### **Jagrat :**

- Identification to 5 Koshas is there.
- Is a division of “ Absolute I” (Divisionless Sushupti I - Without limitation of Time / Space / Objects)
- Is a division of I - Experienter and experienced world.
- Khanda Vikalpa is there...
- Therefore Poornatvam - Not experienced / Not owned up...
- Poornatvam Superimposed / with division.

### **Observer / Observed Division :**

- In sleep False I resolved... Corresponding objective world resolved.
- Pramatra / Pramata / Prameya Triputi... Subject / Object duality not there...
- When Khanda gone - Akhanda - undivided I remains which does not have fear of mortality.

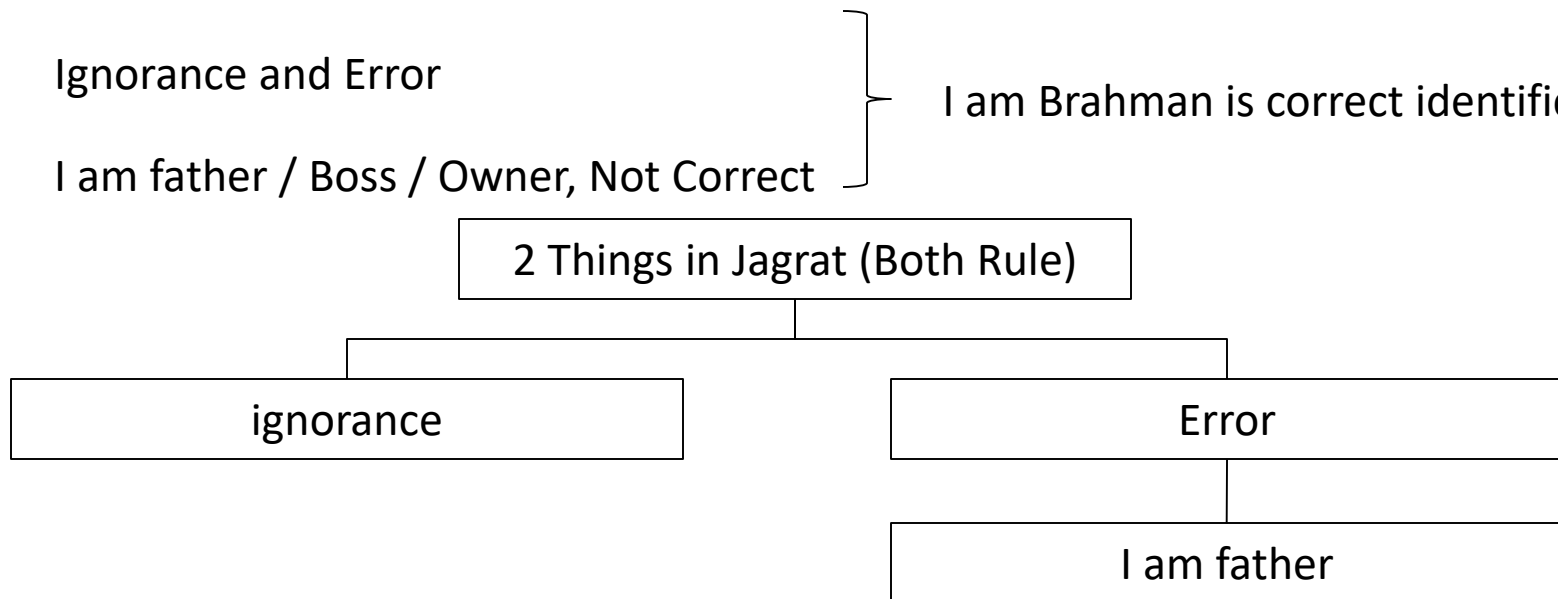
- Mortality comes because of Division... Brings in Desha / Kala Paricheda.
- Comparison with others... Jealousy / Raga Dvesha comes - In sleep all not there...
- I want to artificially remove superimposed limitation... By sleeping... But removing it thru wisdom is permanent solution.

## How is it born?

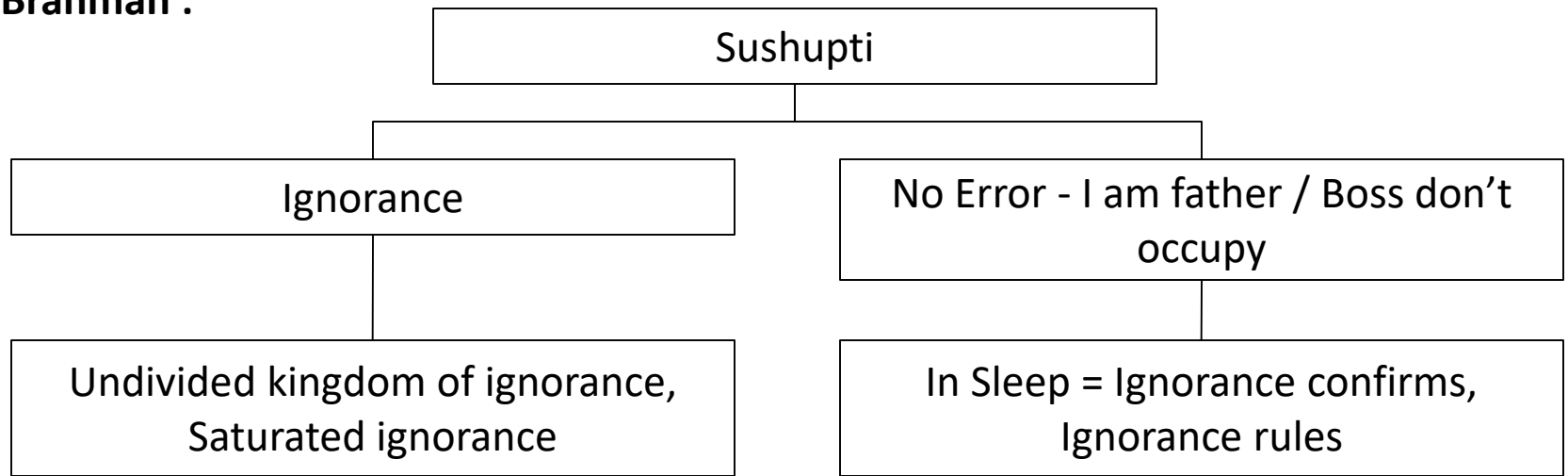
- “ Born out of ignorance “ of my real nature and error in mixing.
- Tamas - Nature in (Trigunatmika Maya)

## During Jagrat :

- Ignorance and Error
  - I am father / Boss / Owner, Not Correct
- I am Brahman is correct identification



**I am Brahman :**



**Based on degree of sleep :**

- There is gradation in Ananda... Priya / Moda / Pramoda.
- In sleep - can't feel difference in terms of waking experience... Therefore model giving in waking state.

Priya	Mada	Pramoda
Ishta Darshanam	Ishta Grahanam	Ishta Anubavaha

3 Grades of Happiness		
<ul style="list-style-type: none"> <li>- See object I like</li> <li>- There is Anandah</li> <li>- Not Mine</li> </ul>	<ul style="list-style-type: none"> <li>- Go and Buy</li> <li>- Order it</li> <li>- Grahanam</li> </ul>	<ul style="list-style-type: none"> <li>- Dish in Mouth</li> <li>- Wear Dress</li> <li>- Glow in eye</li> </ul>

## **Revision :**

### **Verse 207, 208, 209 - Anandamaya Kosha :**

- It is a Vritti - State of Mind
  - Dormant
- Ananda Pratibimba Chunubitha Tanuhu...

## **Vritti :**

- Whose body - Nature is endowed with reflection of Anandah / Poornaha.
- Mind reaches state of quietude / Free from worries of relative personalities - Vyabicharika worries.
- Mind reaches state of relaxation... Called Ananda.
- Maya Vritti - in that relaxed Vritti... Ananda of Atma is reflected...
- Vritti - Doesn't have Ananda but it reflects Ananda.

### **In Manomaya Kosha :**

- Vritti reflects consciousness of Atma.

### **In Anandamaya Kosha :**

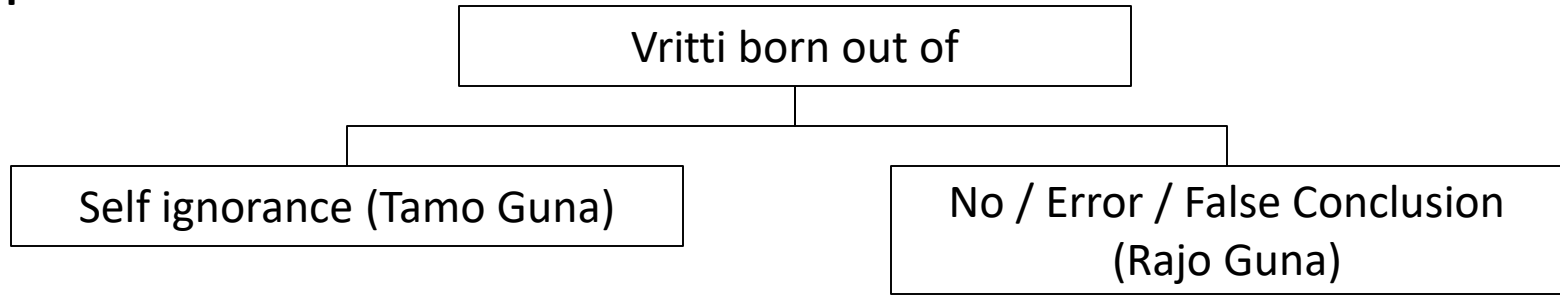
- Vritti reflects Ananda of Atma.

### **Anandamaya Kosha :**

- It is born out of self ignorance.



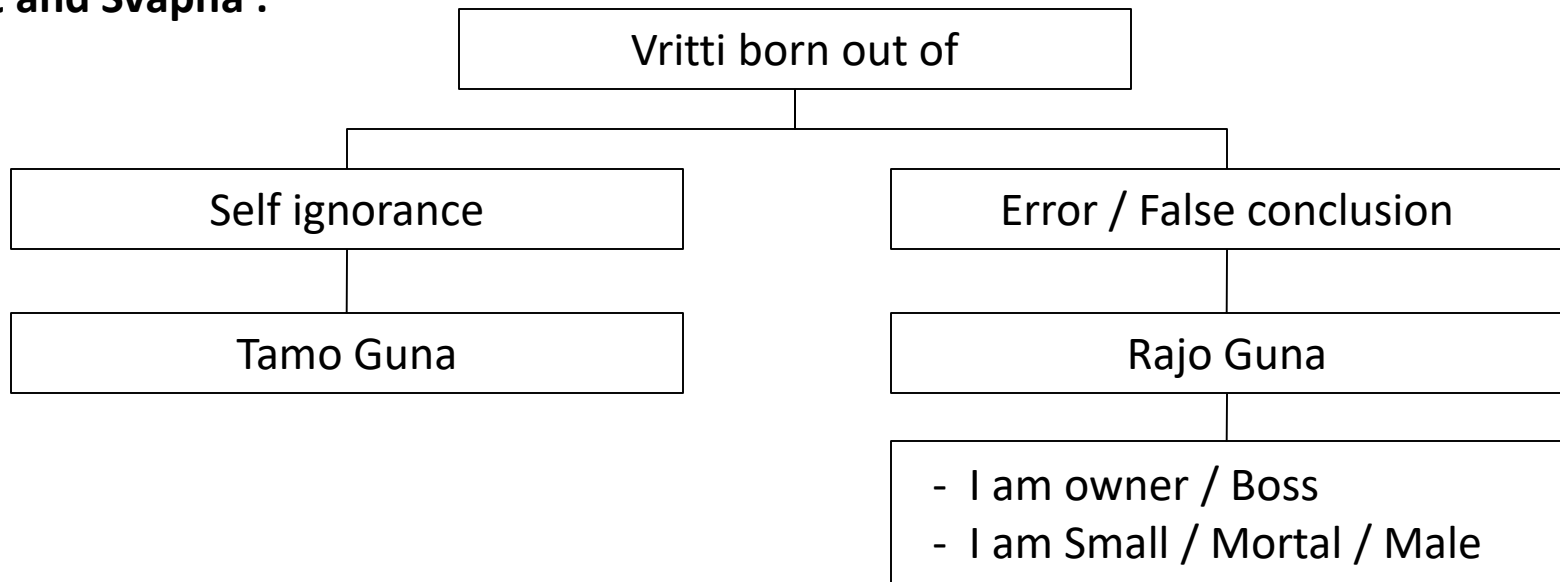
## Sushupti :



## One Guna Active :

- Rajo Guna Subsided
- Tamo Guna Dominant

## Jagrat and Svapna :



## “ 2 Gunas Active “

- Rajo Guna Prominent role
- Tamo in Background - Lies low( Dhoopam Supporting role / force)

- No error in Sushupti - ignorance alone is there.
- That quiet Vritti in sleep is born (Utpanna ) called Tamasic Vritti...
- In Jagrat and Svapna, it is Rajasic Vritti...
- Vritti has different forms of Priya / Moda / Pramoda, depending on intensity of quietude.
- Ordinary / Deep / Deeper sleep - intensity of quietude Ananda more.

### Can't differentiate in sleep :

- Therefore example given in waking state...

Ishta Darshanam	Grahanam	Anubava
<ul style="list-style-type: none"> <li>- Not Poorna</li> <li>- Not Acquired</li> <li>- Partial Trupti / Mental Agitation</li> </ul>	<ul style="list-style-type: none"> <li>- More Trupti and Mental Agitation</li> </ul>	<ul style="list-style-type: none"> <li>- Total Trupti / Total withdrawn</li> <li>- Close Eyes</li> <li>- Sharanam Ayyappa!</li> <li>- "No Agitation"</li> </ul>

- Depth of relaxation / Proportional Ananda - in sleep.
- Object desired by a person / Possession / Experience... Born out of objects.
- Desired by a person - When experienced in Jagrat...

### What is the cause of Darshanam / Anubava?

- Our effort and Punyam - Go to Amarnath...
- Poornatvam / Manifestation / Depends on Punyam.

- I am not in Priya / Moda / Pramoda Vritti.
- Because of Punyam... In the Anandamaya Kosha, everyone becomes soaked in Ananda...
- Not experiencing Ananda but steeped in Ananda...
- Press Rasa Gulla and eat - No Sweet, Syrup has become one with medium.
- Every Jeeva becomes one with Vritti.
- Everybody revels in experiential Anandah.
- Pure state of mind... Conditional Ananda subject to arrival / Departure...

Anandamaya Kosha	Atma Ananda
<ul style="list-style-type: none"> <li>- Experiential Anandah</li> <li>- It is experience</li> <li>- Laugh too much ends in crying</li> <li>- Experiential pleasure followed by experiential Pain</li> <li>- Bhagawan Gift as per Punyam</li> </ul>	<ul style="list-style-type: none"> <li>- Non experiential Ananda</li> <li>- Svarupa Ananda / Brahman</li> <li>- Fulfillment born out of owning up Nature</li> <li>- It is Wisdom</li> <li>- Samyam - General</li> <li>- Uniform</li> </ul>

## Sleep :

- Dropping all effort, everybody revels and becomes one with Ananda.

## Verse 208 :

आनन्दमयकोशस्य  
सुषुप्तौ स्फूर्तिरुत्कटा ।  
स्वप्नजागरयोरीषदि  
इस्तसंदर्शनादिना ॥ २०८ ॥

ānandamaya-kośasya  
suṣuptau sphūrtir utkaṭā  
svapna-jāgarayor iṣad  
iṣṭa-sandarśanādina

The Anandamaya Kosha is fully manifest in the deep sleep state. While in the dream and waking states it is only partially manifest depending upon the sight of pleasing objects and so on. [Verse 208]

- Anandamaya Kosha - Dominant in sleep.
- When all other Koshas have suspended their functions.
- Body - Deliberately not used / With instinctive / Voluntary action.

### Pranamaya Kosha :

- Instinctive

### Manomaya Kosha :

- No deliberate emotions / Buddhi

### Example :

- Candle flame outside in daylight
- Not prominent... Overpowered by sunlight - In midnight... Flame alone seen..

### Anandamaya Kosha :

- Dominance noticed in sleep.

## In Jagrat / Svapna :

- It is but not dominant... less pronounced... Alpa / Eeshat...
- Non-Pronounced manifestation is there...
- When a person sees desired object / Darshan

Gets object / Grahanam

Experience / Anubava

## When enjoying pleasure, during enjoyment all other emotions :

- Annamaya Kosha
  - Pranamaya Kosha
  - Vigyanamaya Kosha
- } Suspended

- ‘கவலை மறந்து சிரித்தேன் ‘
- Worries suspended, Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha... sick body Suspended in moment of joy.
- Forgotten 4 Koshas, Individuality, Subject / Object division, temporarily forgotten.
- Every Ananda - Nirvikalpa Anubava Temporary Nirvikalpa Samadhi.
- During joyful moments embrace... So that there is no subject / Object division...
- Samadhi / Anandah / Sphurtti... Nirvikalpa Anubava, Uniform experience of Anandah.

## Vedanta :

- Not interested in Nirvikalpa Ananda its Anubava not Jnanam.

- Perception of duality doesn't disturb my Nirvikalpa Svarupam - Because My Nirvikalpa Svarupa is Satyam
- But Savikalpa Anubava is Mithya
- Sunrise experience doesn't disturb knowledge, Sun doesn't rise.

### **Advaita :**

- Nirvikalpa Jnanam - Not disturbed by Nirvikalpa Anubava.
- Once Savikalpa - Anubava doesn't disturb, no need to work for Nirvikalpa Anubava..
- I am Nirvikalpaka all the time let Savikalpaka remain.

### **Yoga :**

- Works for Nirvikalpaka Anubava

### **Vedanta :**

- Works for Nirvikalpa Jnanam, which will not be disturbed by Savikalpa Anubava.
- Samadhi / Sleep - Optional not required for Moksha...
- Nirvikalpa Jnanam in Jagrat (Savikalpaka Avastha) is Vedanta's aim.

### **In Nirvikalpa Avastha :**

- No Guna / Shashtra / Jnanam - Ananda obtaining in Nirvikalpa Anubava.
- In waking / Dream state there is passing dominance of Anandamaya Kosha because of momentary experience of Ishta Darshanam / Grahanam / Anubava...

## Verse 209 :

नैवायमानन्दमयः परात्मा  
सोपाधिकत्वात्प्रकृतेर्विकारात् ।  
कार्यत्वहेतोः सुकृतक्रियायाः  
विकारसंघातसमाहितत्वात् ॥ २०९ ॥

naivāyam ānandamayah parātmā  
sopādhikatvāt prakṛter vikārāt  
kāryatva-hetoḥ sukr̥ta-kriyāyah  
vikāra-saṅghāta-samāhitatvāt

Nor can the Anandamaya Kosha be the supreme self because it has attributes which are ever changing. It is a modification of Prakirti. It is created as the result of good Actions of the past and it lies embedded in the other sheaths which are in themselves all modifications. [Verse 209]

### Why :

- Anandamaya Kosha - Not Atma Very important Sloka...
- Experiential pleasure not Atma.

### 1) Sophadikavat :

- Conditional pleasure Comes by Ishta / Grahanam / Anubava / Darshana may not take place / No current in TV.
- Ananda in Sushupti - conditional
  - Depends on Prarabda
  - Burn inside - Others snore!

### Samadhi :

- Conditional - Nishta Depends on Prarabda
- Graded Ananda

## 2) Prakirti Vikara : Modification of matter :

- Experiential pleasure is state of mind - Mind is Prakirti / Matter.
- From Maya ( Prakirti ) - Inert 5 Elements - 5 Guna - Substance Called mind is produced - Subtle material substance.
- Modification of mind - Can't keep mind in same state all the time "Thoughtlessly "
- 5 Thoughts / 5 Avasthas / Chittam / Moodam / Vimudam / Ekagratam / Niruddam.

### **Samadhi = Nirodha Avastha :**

- Mind suspended from producing thoughts - Can't stop thoughts For even few minutes.
- Because Prarabda has to activate mind (Maha Realisation)
- To make mind contact world to experience Sukham / Dukham.
- Can't say thoughtless... When wall spotlessly clean, small dot... One thought - nightmare...
- Duties - Nightmare / Thoughts come
- God - Nightmare
- Impossible to keep mind Sattvic - Thoughtless all the time...



## Gita : Chapter 14<sup>th</sup> :

श्रीभगवानुवाच  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
त द्वेष्टि संप्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥१४.२२ ॥

sribhagavan uvaca  
prakasam ca pravrttim ca  
moham eva ca pandava I  
na dvesti sampravrttani  
na nivrttani kanksati II 14.22 II

The blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

**Jnani :**

- Not suspended thoughts but who can objectively accept thoughtful / Thoughtless mind.

Prakasham Cha	Pravirttim Cha	Moham Eva
Sattvic State	Rajas - State	Tamas - State

- Na Dveshti / Na Kankshi because he has distanced himself from states of mind.

**Yogi :**

- Interested in particular state of mind

**Jnani :**

- Distanced from states of mind... Different subject matter.
- Experiential pleasure not permanent.

## **Atma :**

- Ever changeless 'Consciousness' Not changing state of mind.

## **3) Karyam : (Product)**

- Experiential pleasure - Consequence of Punyam - Not my nature.

## **Definition of nature :**

- Not consequence of something
- If consequence, it is incidental – Effortless.
- Water - Liquid - At room temperature - Natural.

## **Ice :**

- Artificially created - Consequence of refrigeration.

## **Experiential pleasure :**

- All consequence of Punya karma.
- When Punyam goes... Objects / People go away / Don't like you.
- Don't depend on that

## **4) Born out of assemblage of Vikara / Vritti :**

- Priya / Moda / Pramoda - Assembly = Anandamaya Kosha.

## Based on Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्माद्विज्ञानमयात् ।  
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,  
tasmadva etasmadvijnanamayat,  
anyo'ntara atmanandamayah, tenaisa purnah,  
sa va esa purusavidha eva, tasya purusavidhatam,  
anvayam purusavidhah, tasya priyameva sirah,  
modo daksinah paksah, pramoda uttarah paksah,  
ananda atma, brahma puccham pratistha,  
tadapyesa sloko bhavati ॥ 2 ॥

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Has manufacturing / Expiry dates... I am of different calibre, Verse 154 - 209 - Anandamaya Kosha over.

## Verse 210 :

पञ्चानामपि कोशानां  
निषेधे युक्तितः श्रुतेः ।  
तन्निषेधावधि साक्षी  
बोधरूपोऽवशिष्यते ॥ २१० ॥

pañcānām api kośānām  
niṣedhe yuktitaḥ śruteḥ  
tan niṣedhāvadhi sākṣī  
bodharūpo 'vaśiṣyate

When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the acme of the process what remains is the witness, knowledge absolute, the self. [Verse 210]

## 5 Koshas - Anatma :

- Revelation of Atma as distinct from Pancha Kosha... Atma Svarupam

## Verse 210 - 222 :

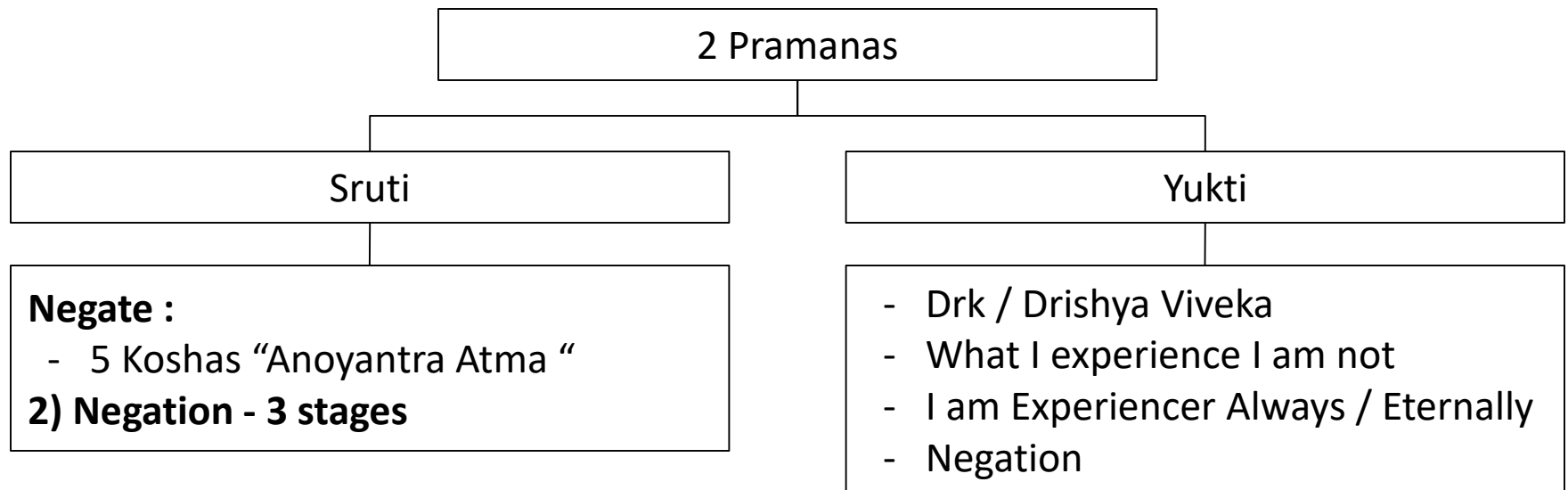
- Atma = Consciousness principle neither part / Property / Product of 5 Koshas.
- Independent entity as revealed by Shastram.
- Separate Atma with Yukti and Sruti... Not each alone, can reveal, eyes and Mirror both required. Shariram = Mirror... Logic = Eyes... What remains is Atma - Noun not adjective.
- Consciousness = तन्निशेधधि - Culmination of negation of everything.
- Unnegatable “Negator “ remains = Sakshi / witness Consciousness.

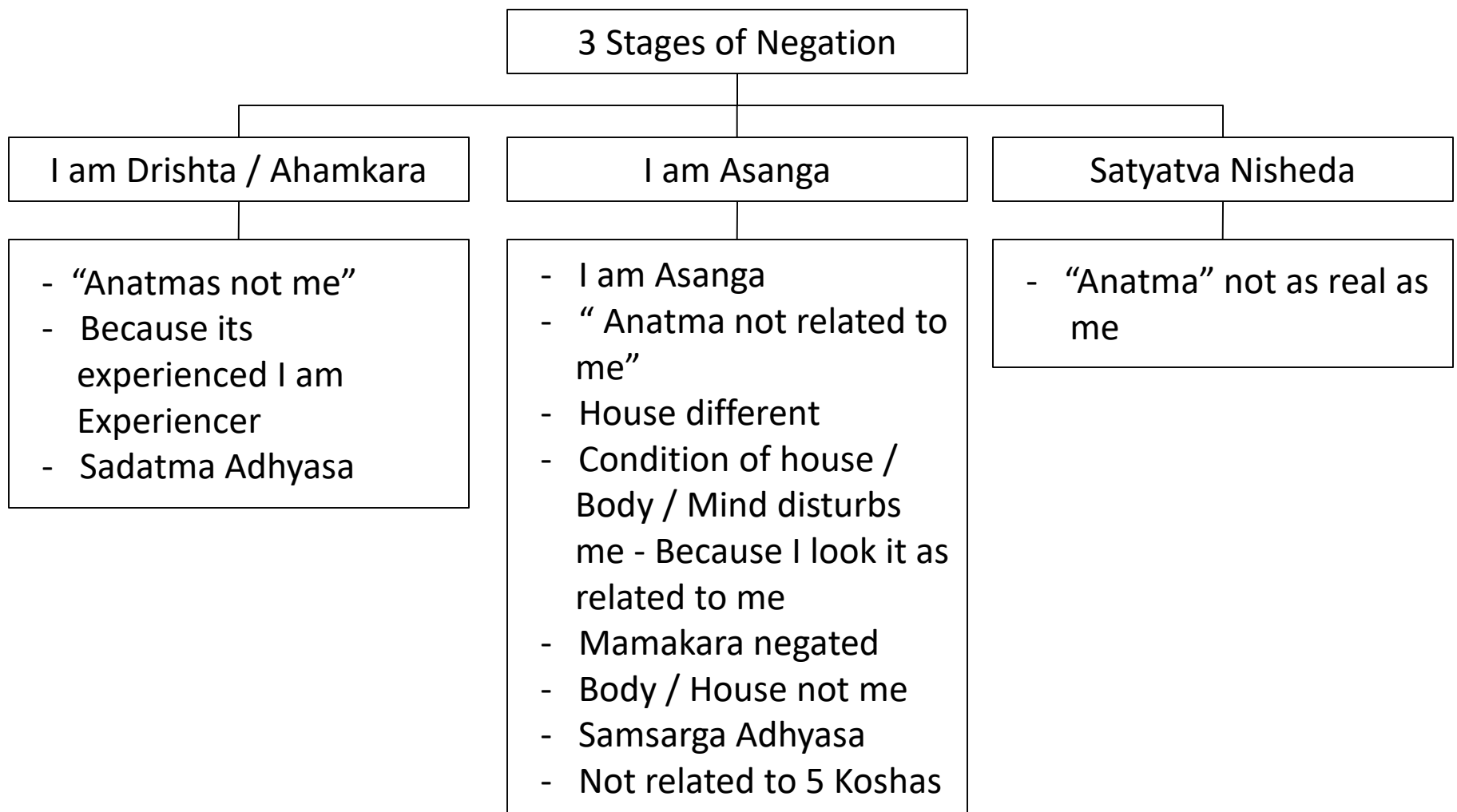
## Verse 210 :

- Nutshell Verse.

## Revision :

1) Use 2 Pramanas to discover Atma.





- Who remains is the Negator / Negator never negated.
- Eternally remain as Negator...
- Negator can't negate himself = Nature of awareness (Spirit)
- No Negator of Awareness exists...
- Bodha Rupa Atma is called Sakshi, Atma Chaitanyam, will remain.

## Verse 211 :

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।  
अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।  
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ २११ ॥

yo'yam ātmā svayaṁ-jyotiḥ pañcakośa-vilakṣaṇaḥ  
avasthā-traya-sākṣī san nirvikāro nirañjanaḥ  
sadānandaḥ sa vijñeyaḥ svātmatvena vipaścita

This Atman is self effulgent and distinct from the five sheaths. It is the witness of the three state, is real, is without modifications, is unsullied and bliss everlasting. The wise man should realise it as his own self. [Verse 211]

## Nature of Sakshi :

- 1) Ayam Pancha Kosha Vilakshana Atma.
- Atma is witness of 5 Koshas different from 5 Koshas....

## Atma :

- Yat Chaso Santato Bavaha tasmāt Atmeti Kirtate ...
- That which eternally exists, Unnegatable - In the form of Negator.

## What is Proof?

## Consciousness :

- Doesn't require Proof
- Someone can prove 'Consciousness by beings 'Consciousness of Consciousness.
- I have discovered 'Consciousness' means I am 'Consciousness'
- 'Consciousness' never proved by anyone / Self Proved / Self Evident - Svayaṁ Jyoti self Evident.

## What 'Consciousness' does?

- Witness of all 3 States of Experience..

Avastha	Consciousness illumines experiences
<ul style="list-style-type: none"><li>- Jagrat</li><li>- Swapna</li><li>- Sushupti</li></ul>	<ul style="list-style-type: none"><li>- External world</li><li>- Internal World</li><li>- No world state</li></ul>

} Comes and Goes

## 'Consciousness' never comes and goes :

- Non arriving / Non departing... Witness of all
- 2) Arriving / Departing thing is called Sakshi including Time and space.
- Sushupti - No Desha / Kala.

## Others say :

- He is in the bed - Sleeping.
- Sleeper has no time space and time...
- Jagrat - One has time and Space.
- Swapna - One has another Time and Space
- Witness is beyond Time and Space because it is in presence of Time and Space and in Absence of Time and Space.
- Therefore Avastha Traya Sakshi.



### **3) Nirvikara :**

- Being unconditioned by time and Space.
- Therefore Consciousness.. can't be influenced by Time and Space.
- What is within time and Space is influenced and conditioned Influence of time is Vikara...

### **Time :**

- Understood in terms of rate of change of object.

### **How is Time measured :**

- When Sun goes from one place to another... Movement is measurement of time... Spatial change is movement in time.
- Atom - Undergoes change... Keep that as measurement of time.
- Influence of time = Spatial change or change within itself.
- Therefore 'Consciousness' Not influenced by Time...

### **Scientist :**

- 'Consciousness' - Beyond study of science
  - No location
  - Not subject to physical laws / Chemical laws.

### **Tattwa Bodha Nirvikara :**

- Free from 6 forms of change, Asti...

#### 4) Niranjana :

- Anjana = Blemish / Impurity

#### Shudha :

- Unblemish / Stainless / Unpolluted Asanga... I am not body See difference - See its Relationlessness.
- Niranjana = Asanga - Relationless

#### 5) Sadananda :

- Poornaha - Anantha...
- Nothing it lacks... Free from all limitations.
- Poornatvam emotionally expresses in the form of Ananda To know I am Poorna is to experience I am Ananda...
- Study mind in sorrow... It is backed by conclusion at intellectual level...
- Sorrow - Emotional... But born out of intellectual conclusion about myself.... Intellectual self conclusion...
- Money is there... No home...
- I am Poorna... No house
- No obedient children - 'இல்லை' is Samsara.
- Sorrow - Emotional... Cause is intellectual self conclusion... I am something....

## **Vedanta :**

- Doesn't directly attain emotional Moksha... Attain intellectual conclusion that I lack... Knowledge - intellectual.
- Aham Poornaha... don't lack anything.
- Poornatva - Knowledge expresses at emotional level as Anandah...
- Nandati... Nandat... Kaupina Ventaha...
- Eat for tongue... Not for stomach...
- Lack is a sense - Not a fact... Can remove sense...
- I am limited - Sense is non sense - Enquire.

## **This is Vedanta :**

- Once sense of lack gone... I am Poornaha.
- That Atma has to be known... as myself not my self

<b>My self</b>	<b>My</b>	<b>Self</b>
<ul style="list-style-type: none"><li>- Aham Eva</li><li>- Aham Asmi</li></ul>	<ul style="list-style-type: none"><li>- Possessor</li></ul>	<ul style="list-style-type: none"><li>- Possess</li></ul>

- As long as I don't know Atma as I - Ananda will not be there.
- It should be owned by subtle intellect process.
- Strong Deha Abhimana is obsolete for knowledge.
- By other religious Sadhana, we must weaken Deha Abhimana...

## Gita : Chapter 12<sup>th</sup> :

क्लेशोऽधिकतरस्तेषां  
अव्यक्तासक्तचेतसाम् ।  
अव्यक्ताहि गतिर्दुःखं  
देहवद्भिरवाप्यते ॥ १२.५ ॥

**kleso'dhikatarastesam  
avyaktasaktacetasam ।  
avyakta hi gatirduhkham  
dehavadbhiravapyate ॥ 12.5 ॥**

Greater is their trouble whose minds are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

- Initial process... Weaken Deha Abhimana by taking body as God's property - Religion.
- I want your support... Now holding body fully, Self knowledge Destroys Deha Abhimana...
- One who has weakened Deha Abhimana is called Discriminative person... Vipaschit... Sadhana Chatushtaya Sampatti.

## Verse 212 :

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।  
सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।  
विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥ २१२ ॥

mithyātvena niṣiddheṣu kośeṣveteṣu pañcasu  
sarvābhāvaṁ vinā kiñcinna paśyāmy atra he guro  
vijñeyaṁ kimu vastvasti svātmanā 'tma-vipaścitā

The Sishya asked, “After negating these five sheaths as unreal, i find nothing but an absence of everything, O revered teacher! By which entity then, should the wise man, realise his oneness with the Atman? [Verse 212]

### Question :

- Atma beyond Body / Mind / Intellect - Thoughts.
- Negate and Discover Atma remove moss covering and see Atma.

### Kosha = Shirt /sheath :

- Wrong notion... Mind blank - Atma experience to happen / Light / Eternally wait.
- Other than blankness - Don't expect anything  
- Sarva Abavam

### Mithya - Anatma :

- Mind in pressure gives hallucinatory experiences.
- What is there to be known... it is utter blankness.
- I don't experience anything after negating 5 Koshas - Observer eternally taken for granted...
- Blankness talked because of observer. Observed less observer.

## Observer :

- Without anything observed.
- No one other than me
- Blankness to be understood as awareness
- What i think as blankness is formless Awareness.
- Thoughtless state = Formless Awareness - Not see because you are That formless Awareness.
- In me formless awareness, thoughts arise.
- In me formless awareness, thoughts dissolve - Formless I am always there...

## Verse 213 and 214 :

सत्यमुक्तं त्वया विद्वन्नि  
विपुणोऽसि विचारणे ।  
अहमादिविकारास्ते  
तदभावोऽयमप्यनु ॥ २१३ ॥

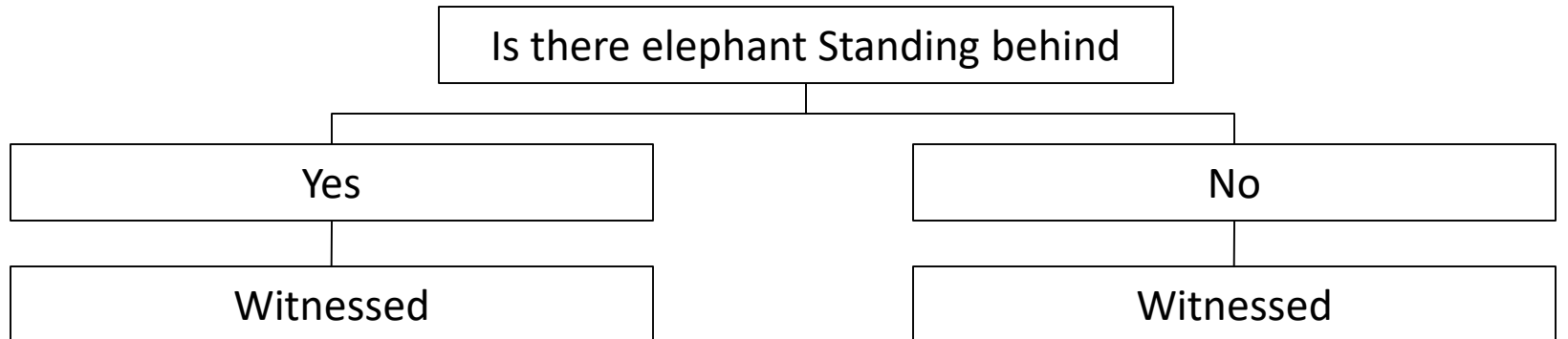
satya-muktaṁ tvayā vidvan  
nipuṇo 'si vicāraṇe  
aham-ādi-vikārās te  
tad-abhāvo 'yam apy anu

सर्वे येनानुभूयन्ते  
यः स्वयं नानुभूयते ।  
तमात्मानं वेदितारं  
विद्धि बुद्ध्या सुसूक्ष्मया ॥ २१४ ॥

sarve yenānubhūyante  
yaḥ svayaṁ nānubhūyate  
tam ātmānaṁ veditāraṁ  
viddhi buddhyā susūkṣmayā

The guru answered, “Rightly have you spoken, O learned one ! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Atman, the knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived”. [Verse 213 and 214]

- When you talk of absence of everything there is someone who is witness.
- Can't talk about something till there is a witness.



## Without seeing :

- There is no elephant
- A presumption / Conjecture
- Not definite
- Absence should be witnessed

## Law :

- Sakshi Rahita Abava Na Sambavati - Cannot be absence without witness.
- Abava = Experience requires illuminating principle.
- If not seen... Should say - I don't know.

Can't talk of Bava	Abava
Presence of Sakshi	Presence of Sakshi

## Since Abava requires :

- Sakshi = There is no absolute Abava.
- So called Abava... Absence of everything except Sakshi...
- Absolute Abava is not there.
- Either Sakshi - With things
  - Without things



- Sakshi always there, No absolute Abava - Abava including Sakshi not possible.
  - Nissakshika Shunyata Na Sambavati.
  - Powerful argument against Buddhist - You are there to talk of Shunya.
  - All Vikara / Modifications / Changing objects - Manomaya / Pranamaya / Annamaya / Prapancha.
  - Starting from Vigyanamaya Ahankara are witnessed by Sakshi.
  - Even absence in Sushupti / Moorcha - Coma / Samadhi / All thoughts stopped...
  - What is experienced = Abava... Both Bava and Abava experienced by Sakshi.
  - Experienter himself can never be object of experience.
  - I Experienter of 'Consciousness'
  - Means Consciousness comes and goes away and then how can I experience arrival of Consciousness never possible.
  - Consciousness - Ever Experienter / Never experienced.
  - Svayam Na Anubuyate...
    - Unexperienced - Experienter
    - Unobjectifiable - Subject
    - Unnegatable - Negator
- } Called Atma who is a witness

## Your Job :

- Owning up Sakshi - 'Vidhi'
  - With help of intellect
- Use intellect as instrument to own up fact - Don't include intellect in "Consciousness"
- I am "Happy "( Attribute of mind) To say mouth - Used as instrument...
- Use intellect to own up the fact...
- Nirvikalpa... No intellect to own up... Therefore useless...
- Use subtle intellect but should not include intellect.

**Revision :**

**Verse 212 :**

- स्वात्मनात्मविपश्चिता

**Question :**

- After negating 5 Koshas - Don't experience anything... where is Atma.. Nothing to be known.

**Answer : Verse 213 :**

- There remains something as witness after negating Pancha Koshas.

**Student :**

- There is total blankness.

**Answer :**

- If you are referring to total blankness, How you know there is total blankness.
- When you Negate everything, student includes Negator - Nothing other than me is there...
- Ever subject - Ever object...
- Everything else experienced by subject witness... Witness never experienced.
- It doesn't mean to be ever believed - Not matter of belief.

**In Karma Khanda :**

- Heaven can never experience in this life.
- Existence of heaven - Matter of belief.

- Nitya Paroksham = Heaven = Ever believe in this life.
- In the case of Atma, even before experience, it is available.
- We take Experienter 'Consciousness' But take it as property of body.
- He is conscious being - Experiencing.
- Noun = Being
- Adjective = 'Consciousness'
- You must know what 'Consciousness' is...

### **Shastra Required :**

- To change Adjective Consciousness to noun Consciousness is change in understanding.
- Golden bangle.. Gold becomes Adjective / Bangle is noun.

### **Teaching :**

- Bangle is form (Adjective) Gold is noun - It is intellectual not experiential change.
- Experience remaining same, whole teaching is conversion in understanding.
- Jnani / Ajnani experience is same.
- Jagrat... Dvaita Chaitanya - Consciousness and objects.
- Sushupti... Advaita Chaitanyam - Consciousness - Objects.

- Cognitively ask 'Question'... 'Consciousness' - I am experiencing all the time Is adjectival 'Consciousness' or noun 'Consciousness'.
- Chaitanyam never experienced as object - But ever experienced in our life.
- Do Avastha Traya Sakshi... Viveka not go for 4<sup>th</sup> experience.
- With experiences have new understanding - 'Consciousness' not adjective... Consciousness noun.

## Verse 217 :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते  
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नेकधा ।  
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्  
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ २१७ ॥

jāgrat-svapna-suṣuptiṣu sphuta-taraṁ yo 'sau samujjṛmbhate  
pratyag-rūpatayā sadāham aham ity antaḥ sphurann ekadhā  
nānākāra-vikāra-bhāgina imān paśyann aham-dhī-mukhān  
nityānanda-cid-ātmanā sphurati taṁ viddhi svam etaṁ hṛdi

That which clearly manifest itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the Ego, the intellect and so on, which are of different forms and modifications, That which is felt as existence knowledge bliss absolute, know this Atman within your heart, as your own self. [Verse 217]

- Mind / Thoughts / Body / I am sentient / Consciousness evident / Now body / Consciousness is adjective...
- Reverse Consciousness as noun... Body as Adjective.. Tvam Pada over.
- Till body is noun, it is wedded to Chaitanyam.
- Grihasta to Sanyasa... Chaitanyam is separated...

Bright Hand	Brightness is light
Adjective of hand	Continues After hand is gone

- Convert adjective 'Consciousness' into noun... Separate it from body and concentrate - Focus attention to self evident noun "Consciousness"

## **Benefit :**

### **1) Form belongs to body - Not Consciousness :**

- Removes location of Consciousness - Causality of 'Consciousness' I am here - True w.r.t. body.
- Consciousness - Maha tapas...
- Evident in all 3 states

## **Jagrat :**

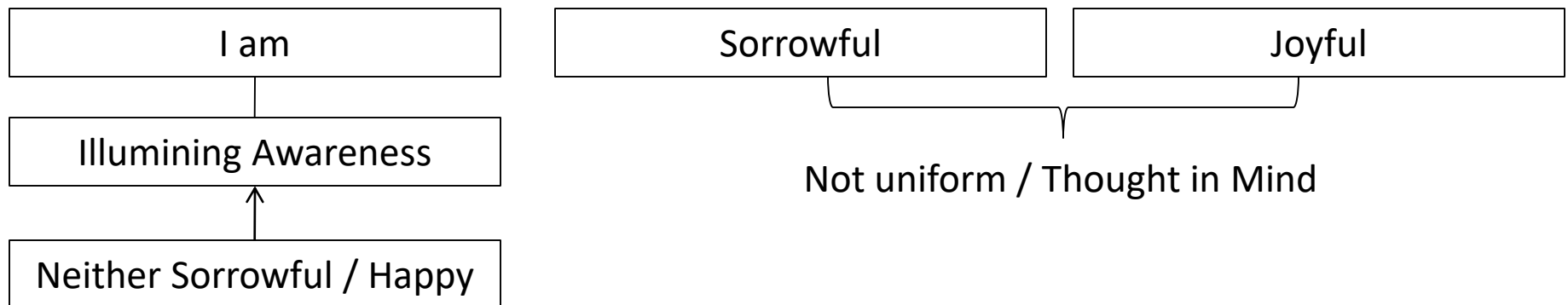
- Awareness evident along with location

## **Sushupti :**

- Awareness evident without body location.
- We cannot say - I am here in sleep.
- I am here comes because of body.
- Jagrat / Svapna / Sushupti... Body evident because of I 'Consciousness'.
- Who can question existence of 'I'
- I am aware of Sound / Taste / Touch / Form... In Jagrat and Svapna I am aware.

## Deep sleep :

- Time / Space / Object... Gone I am aware...
  - To say I am aware, I need body (Mouth)
  - To be aware don't require mouth
- Aham Aham Sada Bati... Pratyag Rupataya... As inner self / Inner principle... “Sada “
- Even when time is not there in sleep... Shining uniformly... Pot / Tree is difference – Not knowledge... Awareness is different.
- Light uniform - Objects not uniform.



- Not only I am Evident... I illumine Changing objects... I am Changeless, I am illuminator of Changes... I am formless... illuminator of forms.



## Revision :

- Verse 210 – 222 = Atma Svarupa...

## Verse 217 :

- Consciousness intimately pervading and illumining Pancha Kosha.
- Without undergoing change - Called Avastha Traya Sakshi.
- Self evidently present in 3 states... in form as Aham - 1<sup>st</sup> Person singular.
- illumines - Ahamkara Vritti
- Illumines - Vijnanamaya Kosha to Jagat.
- Anandamaya Kosha = Resolved state of different forms and world.
- Objects are subject to Akara and Vikara(Forms and Changes)....
- Witness Sakshi remains formless - illumines forms  
Changes - illumines changes.
- Emotions belong to Manomaya Kosha but Sakshi not subject to emotions.
- I Experience sorrow - I am not sorrowful - Mind is sorrowful.
- Experienced sorrow belongs to experienced subject not to Experienter.
- Jnata Gunaha - Jnatuhu Na Bavati
- Properties of object can never belong to Experienter 'I'

## Why Experiencers property can never be experienced?

- Because Experiencer has to be objectified.
- Seer eyes will have to objectify Colour
- Objectification of eyes - Never Objectifiable - Experienced properties do not belong to Experiencer.
- Sorrow belongs to mind - Atma - Ananda Svarupa
  - Witness of mind
  - Experiencer

## Realisation : Our problem :

- When we experience, we identify with that
- We attach to hero / Villain...
- In auto press leg down on curve - “Tadatmayam”
- I am witness of mind but am identified with mind.
- I am Nitya Ananda chit, May you own up witness Consciousness... instead of miserable mind.

## Verse 223 :

ब्रह्माभिन्नत्वविज्ञानं  
भवमोक्षस्य कारणम् ।  
येनाद्वितीयमानन्दं  
ब्रह्म सम्पद्यते बुधैः ॥ २२३ ॥

brahmābhinnatva-vijñānam  
bhava-mokṣasya kāraṇam  
yenādvitīyam ānandaṁ  
brahma sampadyate budhaiḥ

The cause for liberation from transmigration is the realisation of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the bliss Absolute. [Verse 223]

'Paramatma' Vichara	'Jivatma' Vichara	Asi Vichara
Tat Pada	Tvam Pada	Jivatma / Paramatma Aikya(Tat Tvam Asi)

### What is logic behind Asi Pada Vichara?

- Once I know 'Consciousness' different than body, then not bothered about death of body... I become immortal.

### Tvam Pada Vichara : Stress in Vichara :

- I am 'Consciousness' - Other than body
- I am 'Consciousness' - Other than world
- I am 'Consciousness' - Other than mind
- I am different from Karana Sharira / Potential form / World / Body / Mind / Matter.... I am 'Consciousness' different than, world / Body / Mind / Matter.

## **Is this knowledge sufficient?**

- Not clarified relationship between 'Consciousness' and matter Distinguish Consciousness and matter...
- Are there 2 Separate Entities... is one property of other...

**Some say :**

**Materialists and Most philosophers :**

### **1) Consciousness :**

- Emergent / Incidental property of matter.

### **2) Sankhya :**

- Consciousness and matter equally important
- Matter independent of Consciousness both exist
- During Big Bang - No 'Consciousness' only matter.

### **Consciousness :**

- Incidental Evolute...
- Matter dominant / Consciousness dominant 2 Dominants
- Sankhya Matter / Yoga Consciousness

### **2) Vedanta :**

- Consciousness dominant
- Matter depends on Consciousness.
- Consciousness = Karanam - Matter Karyam - Pancha Kosha Vilakshana / Viveka.

## 1<sup>st</sup> Step :

- I am different - World / Body different... Dvaitam

## 2<sup>nd</sup> Step :

- Identify with Brahman and say Aham Brahmasmi, Brahman is Jagat Karanam...
- Main nature of 'Paramatma' / Brahman... Jagat Karanam.

Gold... Bangle Karanam

- Therefore Jivatma / Paramatma Aikyam... Aham Brahma Asmi.

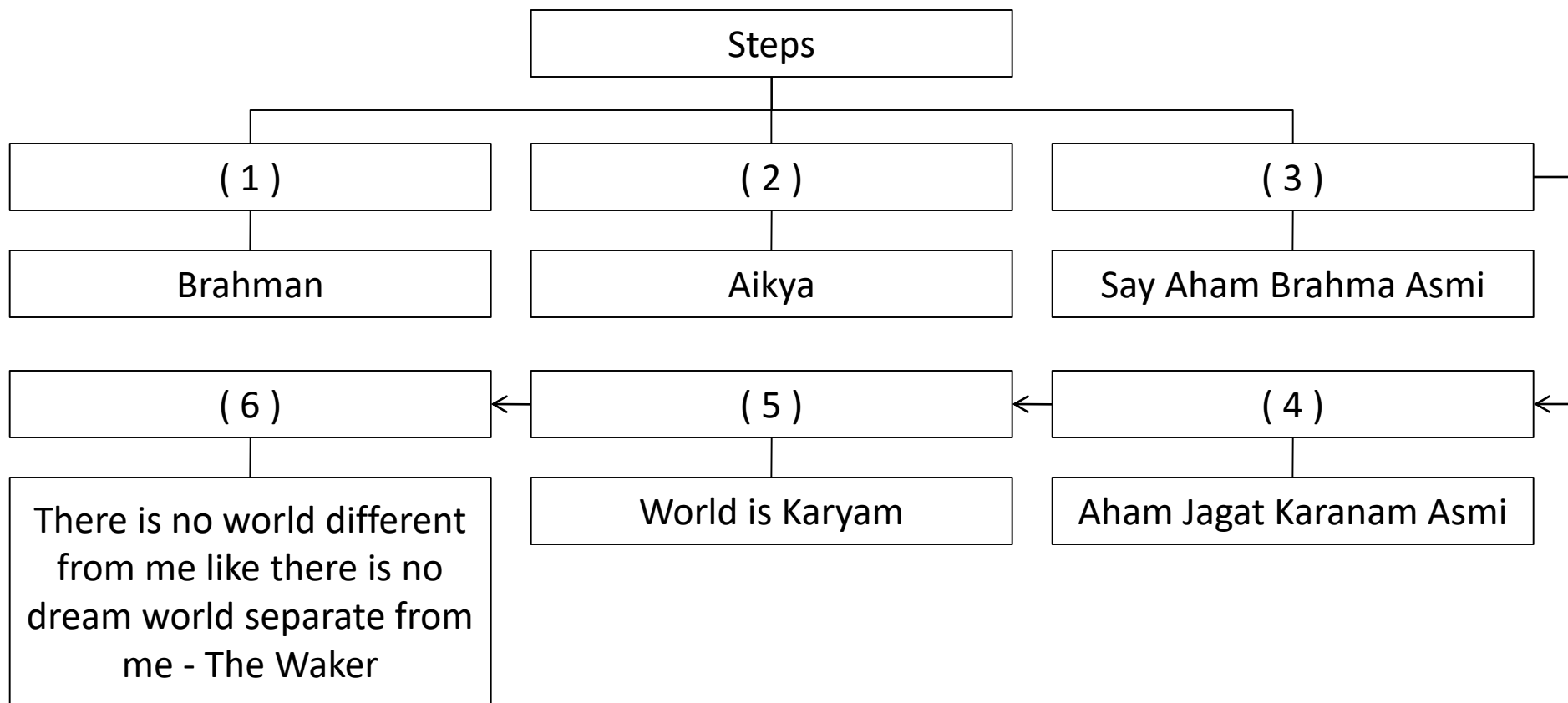
I am Brahman	Brahman is Jagat Karana
A = B	B = C

- Therefore A = C
- There I am Jagat Karanam

Before Mahavakyam	After Mahavakyam
I know I am different from Body / Mind	I know I am Jagat Karanam

## I don't know I am cause of Body :

- Body is effect... Body represents entire creation... There is no effect separate from cause.



- No waking world separate from me the Consciousness Turiya / Atma.
- Dream world can threaten me until I wake up.
- Dvaitam reduced to Advaitam (Mt. Everest)
- Karyam / Karanam - 2 words - Substance one
- Pot / Clay - 2 words - One substance
- Matter(Nama / Rupa)Consciousness - 2 words - One substance Consciousness.
- Consciousness and Nama Rupa = Matter I and Nama Rupa = World - I am stuff of world.

## Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

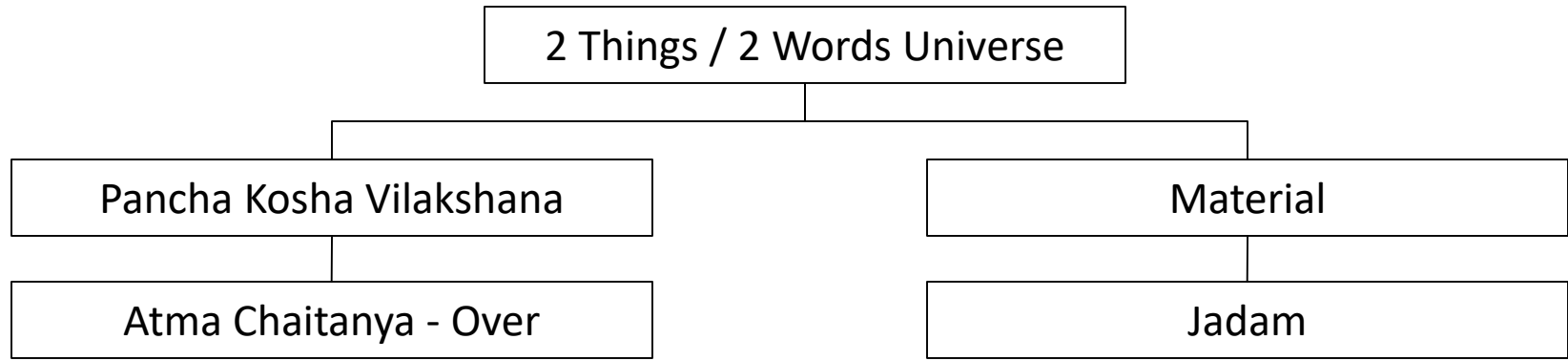
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

### All world - Nama / Rupa... Rise / Exist / Set in me

- World can't threaten me
- Wave can't threaten water
- Ornament can't threaten gold
- Furniture can't threaten wood
- Verse 223 - 240 - 'Paramatma' Vichara

**Revision :**

**Verse 222 :**



**Duality Not removed :**

- 1) Jada / Chetanam - 2 Principles are there
  - Prakirti / Purusha - 2 Principles are there (Sankhya)
- 2) Brahman Jagat Karanam
- 3) Jagat Karanam, Brahman is Atma Chaitanyam.
  - Therefore I come to know, I am Karana Brahman.
- 4) Creation Jagat / Pancha Kosha = Karyam
- 5) 2 Distinct Entities - I and Matter - Body
  - Consciousness and Matter - world
- After introducing Brahman... Consciousness and Matter have Karya - Karana Sambandha.
- Previously it is Drk / Drishya Sambandha, Doesn't remove duality.



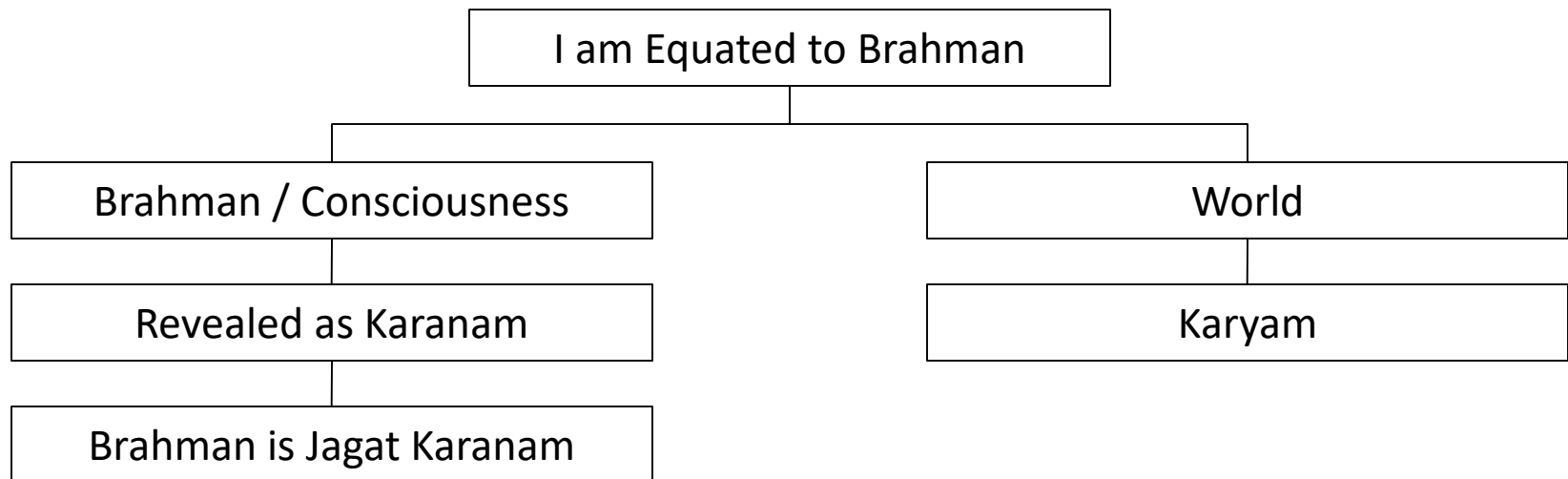
- Karya Karana Sambandha removes duality, clock is Drishyam Object.

## I am Consciousness - Subject :

- I (Subject) and Clock Matter (Object) - Difference entity
- Drk and Drishya - Sambandha - Both Exist  
- 2 Entities

## Observer and Observed(Very Important Logic)

- Both exist independent 'I and Clock' Therefore Dvaitam...
- 6) Once Karana-Karya Sambandha is negated, Because Karyam can't exist separate from Karanam...
- Wood Karanam - Table Karyam / One Substance - 2 Names
  - Wood is table Nama and Form - Table has no Substantiation.
- 1) I am Consciousness



### **3) I am Karanam of world :**

- Therefore I am Jagat Karanam
- Therefore no world different from me 'Consciousness' principle.

### **Example : Svapna :**

- I and world... Clearly distinct...
- On waking up... world which was distinct from me - Doesn't exist independent of me.
- Unbelievable in Svapna... Fact in waking
- Unbelievable in waking... Fact in Turiyam

### **Sambavana Yukti :**

- Shows possibility of Vedantic teaching... Never prove
- Picture drawn in huge canvas.

### **Verse 220 - 243 - Macrocosm :**

- Jivatma Vyashti - Tvam - Wave - Discovers i am water
- Paramatma Samashti - Tat - Ocean - Discovers i am water

### **Verse 223 :**

- Not enough to know I am water - Substratum of wave / Vyashti... 1 / 2 knowledge.
- Should Know - I am water... Substratum of ocean / Samashti.

### **Then teaching complete :**

- Only when knowledge of my identification with Brahman is known, it removes problem of Samsara.
- Moksha = Knowledge of Atma / Paramatma / Brahman.
- One has to know Brahman for liberation - Attain Advitiyam Brahma Anandam.

## Verse 225 :

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं  
परं स्वतःसिद्धम् ।  
नित्यानन्दैकरसं प्रत्यगभिन्नं  
निरन्तरं जयति ॥ २२५ ॥

satyaṁ jñānam anantaṁ brahma viśuddham  
paraṁ svataḥ-siddham  
nityānandaika-rasaṁ pratyag-abhinnaṁ  
nirantaraṁ jayati

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

## Brahman :

- Rely on Sruti alone, not available for Pratyaksha / Anumana.

## Taittiriya Upanishad :

- Brahmanda Valli - Paraphrase of Satyam... Here
- 1) Satyam = Pure Existence - Never subject to negation / Destruction.
- Yatu Adadyam Tatu Satyam
- What you can never negate is Pure Existence, everything else gets reduced as something or other.
- Pure Sat = Basic existence.

## 2) Jnanam :

- Knowledge which is not subject to negation or destruction.

## What type of Jnanam?

Satyam	Jnanam
<ul style="list-style-type: none"><li>- Not Negatable</li><li>- Not Destructible Synonym of Jnanam</li></ul>	<ul style="list-style-type: none"><li>- Not Negatable / Destructible</li><li>- There is persistent of Chaitanyam in Every knowledge</li><li>- Ghata / Pata / Manushya Jnanam(Awareness alone is Persistent factor)</li></ul>

- I am Aware of Pot / Cloth / Vriksha.
- Consciousness principle / Awareness(Persistent) and Object.
- When we stop knowing process - Sense organ and mind.
- There is 'Consciousness' principle... 'Conscious' of blankness.
- Not Consciousness is blank... Consciousness of blankness.

## What I am Consciousness - Varies :

- That I am Consciousness doesn't vary
- Satyam = Pure Existent
- Jnanam = Pure Consciousness
- When you extract Existence and Consciousness separately - Cosmic Mixi.
- Put all subjects into Mixi, In every object... Earth is, Space is.

- Leave world aspect... Pure Existence remains.
- To talk about world, require earth world knowledge... Corresponding knowledge is there.
- Mix - 2... Pure knowledge / Awareness.
- Pure Existence and Pure knowledge... Name it as Brahman.

### **What is knowledge of knowledge and Existence?**

- Existence and cloth = Cloth existence
- Existence - Associated with hall... Hall existence - Size measure.
- Here unqualified Existence... Not associated with any object... Size is Anantham....
- Jnanam and association with object.

### **Pot knowledge :**

- Has time wise location
- Has space wise location
- Has birth
- Qualified knowledge has location and dimension
- Unqualified knowledge = Awareness / Consciousness, can't have location.

### **Therefore Anantham :**

- Brahman = Combination of infinite Existent and Consciousness.
- Existent / Consciousness - Not 2 separate entities.
- “ Infinite Existent = Infinite Consciousness “(important definition)

## Corollary :

- Infinite Existence and infinite... Identical
- Unqualified Existence and unqualified Consciousness are identical
- Clock Existence - is outside
- Clock Knowledge is inside - There is Vikalpa
- Clock Existence and clock knowledge - Not same.
- Knowing sugar - Doesn't give, sugar Existence.

## In Vyavaharika Parlance :

- Existence / Consciousness - Divided as subject /object.
  - Remove qualification - Difference between subject and object.
    - In Jagrat I am Knower
    - In Svapna I am Knower
- } Difference
- Subject / Object divided

## In Sushupti :

- Qualification Existence / Consciousness removed
- Unqualified Existence / Consciousness - Both have merged into me, Rahu Grahasta...
- In sleep I am pure Existence = Pure Consciousness also, As I wake up qualification of body / Mind / World come up.

## There is division :

- Qualified existence and qualified knowledge.
- Anantham - Has become - Sa - Antham
- Nirvikalpa - Has become - Savikalpam

## Brahma Anubava : Prasno Upanishad :

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ।  
भगवन् कत्येव देवाः प्रचां दिधारयन्ते  
कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Atha hainam Bhaargavo Vaidarbhih papraccha  
Bhagavan katyeva devaah prajaam vidhaarayante?  
Katara etat prakaasayante? Kah punareshaam Varishtha? iti

Then Bhargava, of Vidarbha, questioned the master : “O Bhagavan, how many factors (devas) support the living being? Which of them enlightens this? Again, who among them is the greatest?” [II – 1]

- Everyone Experiences unqualified Unlocated / Dimension free, Existence / Consciousness - Naturally in sleep.

## Artificially in Samadhi :

- Brahman = Limitless Existence / Unqualified Consciousness - That Brahman I am.

## All Sadhanas - To own up :

- I am unqualified / Limitless Consciousness
- I am crystallised essence of world.
- When I am diluted... Juice concentration... I am Sara of world.



- Diversified / Diluted I = world
- Total expansion = Waking
- Partial expansion = Dream

### **Vishuddham : Totally pure**

- Without any 2<sup>nd</sup> Substance - Other than it to make it impure.

### **“Param” :**

- Absolute
- It can't be brought into relative world of Time / Space.

### **Therefore study of ‘Consciousness’ difficult :**

- Our orientation to bring Brahman into Desha / Kala Prapancha and Find it in Vyavaharika Prapancha with physical / Chemical / Natural laws.
- Brahman is Paramartika... Doesn't come under Vyavaharika plane... Absolute.
- Not away from Vyavaharika

### **Question :**

- Where is Paramartika - Can't answer
- Based on Vyavaharika Oriented mind - Paramartika can't be away from Vyavaharika.
  - Pure Existence can't be away from qualified Existence.
  - Pure Consciousness can't be away from qualified Consciousness.
  - Dream can't be away from waking

- Dream is in and through waking plane
- Pure existence and Pure Consciousness... In and through Paramartika plane, not circumscribed by Vyavaharika - Therefore Param.

### **Waker :**

- In and through dream world
- Not affected by dream rain / Sun
- Waker Param w.r.t. dream
- Brahman Param w.r.t. waker

### **Param :**

- Not physically away in and through Vyavaharika not conditioned by Vyavaharya.
- Consciousness not conditioned in brain
- Doesn't come under neurological laws.

### **Svata Siddam :**

- How you prove 'Consciousness'
- Meaningless
- Consciousness need not be proved
- You are 'Conscious' being
- That which is used for proving everything need not be proved.

## If 'Consciousness' - Need not be proved - What is purpose of Shastra?

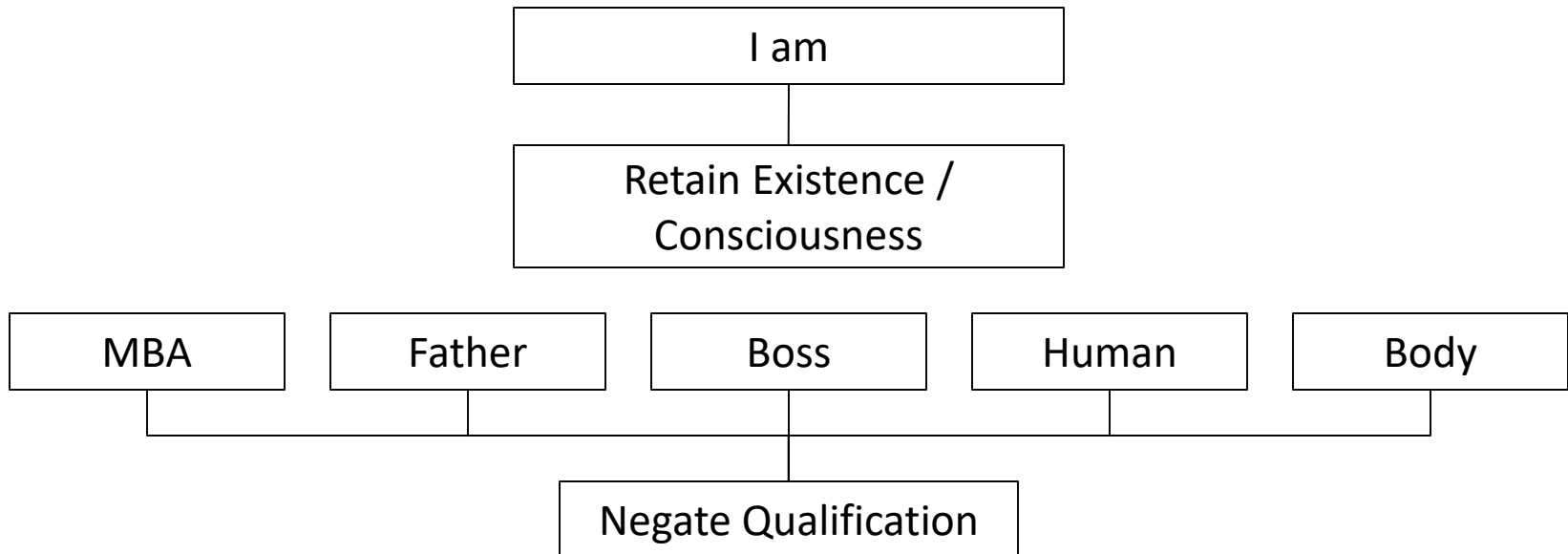
- To negate qualification from Consciousness, Wave in front - Wants to know water.
- Take qualified water - Negate Nama / Rupa.

### Teach wave :

- Nama / Rupa = Water you are.

### Teaching Aim :

- Qualified Consciousness I am... Evident as I am.
- Remove qualification from I am = BA / MBA(Remove Attributes from i)
- Svata Siddha - I am - Self Evident.



## **What is benefit? Nitya Ananda Rasam**

- Own “Beingness” Limitations belongs to me.
- Removed / Wall broken - Unification of micro and macro...

## **Drop Qualification / Limitation :**

- Anantham Experienced = Ananda
- When qualifications go away... what is experienced as Ananda...
- Anantham Owned up = Ananda.
- Sense organs - Pleasure - Walls of division - Temporarily gone.
- We get into Nirvikalpa Avastha in all experiences... Not permanent.
- When it is Nirvikalpa Jnanam... it is permanent.
- Samadhi - Sushupti - Jagrat - Swapna - Avasthas - Temporary

## **Jnanam :**

- I am pure Existence / Consciousness - Divisionless
- Nitya Ananda - Eka Rasam - All the time.
- Pure / Homogenous all the time.

## **Pratyak Abinnam :**

- Brahman non different from you...

## **“ Nirantaram” :**

- Remains excellently ever successful / Victorious.
- Central portion of Vivekachoodamani.

## **Revision :**

### **Verse 225 :**

- Tayoho Viveka Katham... 7 Questions - Over.

### **How you differentiate Atma from Anatma?**

- Extension of answer = Pancha Kosha Vilakshana  
= Pancha Kosha Viveka
- Chaitanya Svaroopam - Different than Anatma
- Consciousness = Atma... Panchaupashama - Anatma = world, No controversy - its object... Accepted by all.
- Controversy - Only in Body / Mind category(Object or Subject)
- World and (Panchakosha - Body / Mind) = Object - Conclusion = Anatma
- Atma = I / Consciousness Principle, who am experiencing 3, One witness of world / body / Mind.

### **Corollaries :**

- Anatma = Inert  
= Subject to Modification Vikaratvam  
= Vikalpatvam Subject and Division

- 1) Chetana / Nirvikara / Nirvikalpa, Sentient / without modification - division.
- 2) That which is without division = All pervading, No division in Consciousness... Makes object limited.
  - Therefore one Consciousness... Pervades all Body / Mind / world.
  - World = Samskara / Achetanam / Savikalpa Vastu.
  - Answer to 7 Questions over.

### **What is relationship between Atma / Anatma?**

- Basic Question = Dvaita / Advaita / Visishtadvaita.

### **3) Systems :**

- Only when Consciousness / Matter discussed
- Distinct / Main - Subordinate



Consciousness - Depends on Matter or Matter - Dependent on Consciousness?

### **Stretch Answer :**

#### **1) I - Atma = Brahman :**

- Atma = Brahman... Karanam for Anatma.
- Atma = Brahman, Brahman = Consciousness.
- Therefore I = Karanam for Anatma
- Consciousness = Cause of Matter.

## What is relation between Atma - Anatma?

- Karya - Karana Sambandha

### Corollary :

- 1) One Karanam other than Karyam

### Therefore one Substance :

- Karyam can't exist separate from Karanam.

No Pot	Without Clay
Effect	Cause

- 2 Words one Substance

- Entire Anatma = word... No Substance called Anatma.
- World } - Name.... Vacharambanam Vikaro Nama Dheyam
- Body }
- Mind }

### Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam  
mrnmayam vijnatam syat; vacarambhanam  
vikaro namadheyam mrttiketyeva satyam || 4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth.  
All changes are mere words, in name only. But earth is the reality.[ 6 – 1 - 4 ]



- Only substance = I = Atma - Awarer of Anatma.
- Experienter... Only substance.. Whatever experienced - Non substantial.

### **Example : Svapna Moon :**

- What is experienced non – Substantial
- Truth = I - waker
- Similarly I - Consciousness - Only substance
- I Myself seemingly appeared as Svapna.
- Subject / Object / Instrument / Interaction / Emotion.... All myself.
- Idagum Sarvam Yada Yam Atma..

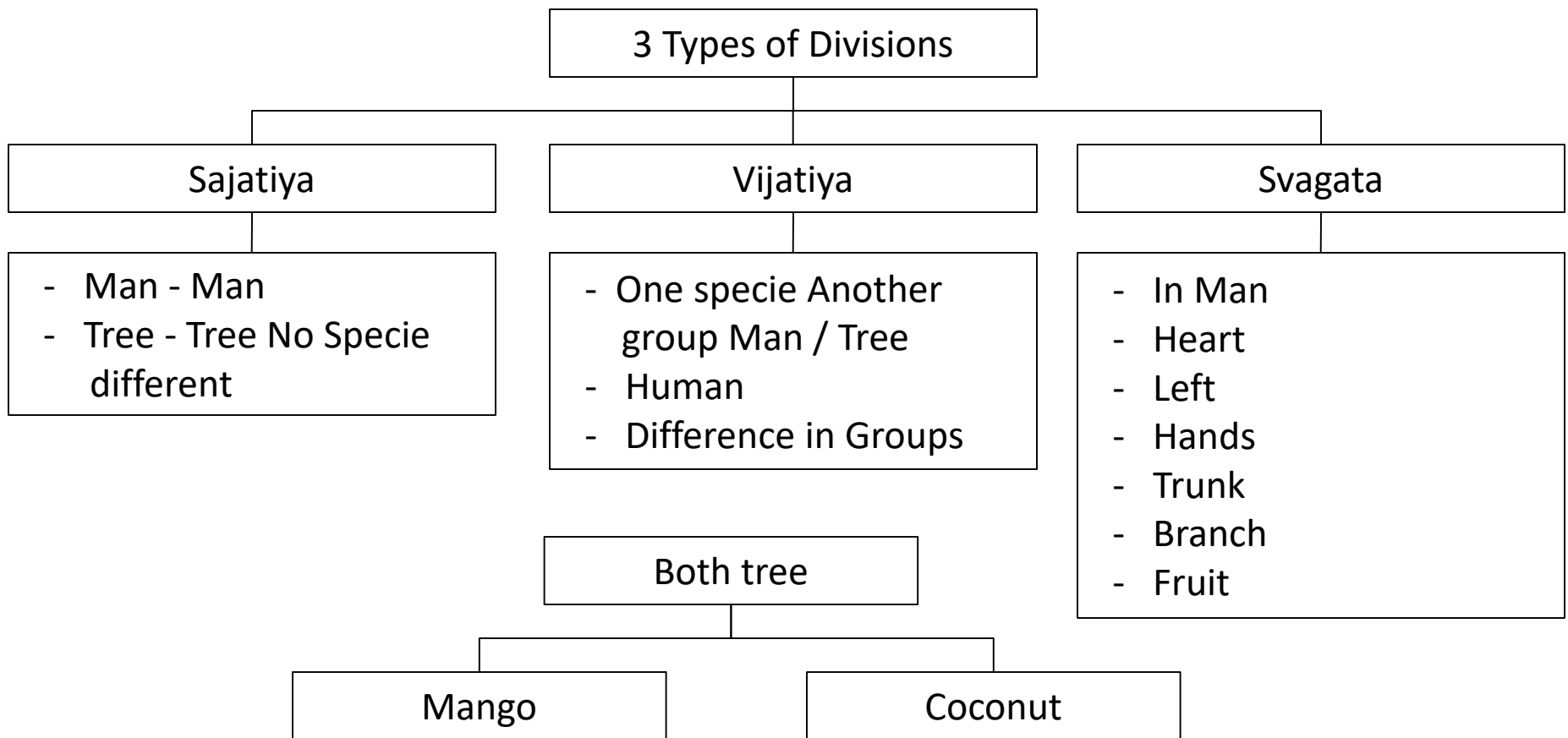
### **Verse 225 - 240 :**

- Brahma Svarupam - Brahman = Advaita / Nondual.

<b>Brahman = Sat</b>	<b>Chit</b>	<b>Ananda</b>
Pure Existence	Pure Consciousness(Jnanam)	Anantham = Satyam / Jnanam / Anantham

### **We now know 'Existence' as Adjective :**

- Brahman = Parama Advaitam - Absolutely Secondless / Divisionless....



- Brahman doesn't have 3 Bhedas

### **No Vijatiya :**

- No 2<sup>nd</sup> thing belonging to non Brahman category

### **No difference in Brahman :**

- No - No 2 Brahman.
- Non internal difference... Top bottom same Brahman Partless, No object other than Brahman.

- How no 2<sup>nd</sup> object - world solid - Achetanam
- How No 2<sup>nd</sup> Sentient / Brahman insentient world.
- World not 2<sup>nd</sup> Substance - Brahman and world - No 2<sup>nd</sup> substance
- World - Another word for Brahman - Clay / Pot.
- Clay / Pot(Nama / Nominal 'Existence') - No Sajatiya / Vijatiya Beda.
- Accept world for transactions like Pot / Jug.

Brahman	World
Karanam	Karyam

- Different words = Acceptable at transactional level.
- Accept world = Vyavaharika Dvaitam  
= Vyavaharika Satyam
- Give empirical reality like Plate / Jug...
- When seriously understood... Say Mithya Eva Satyam.
- Similarly Brahman satyam - Jagan Mithya.
- What has transactional utility, can't be counted.
- Countable only one - No 2<sup>nd</sup> substantial entity.
- Many 2<sup>nd</sup> Things - Akasha / Vayu / Agni... There is nothing other than Brahman...

## How to know that?

- Advaitam only after enquiry
- One wood - 4 chairs for inventory
- For survival be Dvaitam - For action / For Kriya
- For freedom be Advaitin - Bava - Knowledge
- Vyavahara - Natural
- Inborn - Vision
- Teaching required - Energy in motion / Particles in motion
- Advaita Drishti - Requires Vichara
- At the time of conviction - Knowledge helps in life's crisis.

Dvaitin / Kapila	Visishta Advaitin
Madhavacharya	Ramanujacharya

## Verse 230 :

सद्ब्रह्मकार्यं सकलं सदेवं  
तन्मात्रमेतन्न ततोऽन्यदस्ति ।  
अस्तीति यो वक्ति न तस्य मोहो  
विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३० ॥

sad-brahma-kāryam sakalam sad evam  
tan-mātram etan na tato 'nyad asti  
astīti yo vakti na tasya moho  
vinirgato nidritavat prajalpaḥ

So too, the entire universe, being the effect of the real Brahman, can be nothing other than it. It is of the essence of that and it cannot exist apart from that. Anyone who says it does, is Still under delusion and twiddles like one in deep sleep. [Verse 230]

- Reduce product to property and then superimposition next.
- World - Source of problem
- World - Seen as Karyam
- Karyam reduced as property
- Property converted into superimposition
- Dravyam - Karyam - Guna - Adhyasa
- Every being / Situation - Karyam of pre Existence / Brahman.
- Since world is product, it is Brahma Matram, No separate Existence.
- Brahman and new name
- I and new name
- Person thought he was worm... Afraid of bird.
- Shown - worm, Shown self in mirror.... Does bird know I am not worm!
- He was afraid of bird / Fear of bird - Verbal only Moha Nidra not gone.

## Verse 231 :

ब्रह्मैवेदं विश्वमित्येव वाणी  
श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।  
तस्मादेतद्ब्रह्ममात्रं हि विश्वं  
नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ २३१ ॥

brahmaivedam viśvam ity eva vānī  
śrautī brūte 'tharva-niṣṭhā variṣṭhā  
tasmād etad brahma-mātram hi viśvam  
nādhīṣṭhānād bhinnatā 'ropitasya

Truly, this entire universe is Brahman this is the declaration of the Atharva-Veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its Substratum. [Verse 231]

- Teaching keeps in Yukti / Sruti / Anubava.
- 3 Fold Norms / 3 Pillars of validity.

## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- World = Word, Substance = Brahman = I

## Science :

- Element - Molecule - Atom can't be broken - Subatomic particles
- External matter doesn't exist separate from observer / Brahman irreducible substance.

Observed / Universe	World negating Statement
<ul style="list-style-type: none"> <li>- Non Substantial</li> <li>- Reduced to word</li> <li>- Neti Neti</li> </ul> <p><b>World :</b></p> <ul style="list-style-type: none"> <li>- Move - it, I forget screen</li> <li>- Vishwam Darpanam.... Atharvana Veda</li> </ul>	<ul style="list-style-type: none"> <li>- I am Substance</li> <li>- Remember daily</li> <li>- Remember in Crisis</li> <li>- Don't be afraid of Movie world</li> <li>- I am the Screen</li> </ul>

- Superimposed name can't exist separate from Substance.
- Pot can't exist separate from substance clay.
- Superimposed world can't separate from substance Brahman / Myself.
- No Aikyam so far... Nididhyasanam.

### Taittiriya Upanishad Conclusion :

हा३ वु हा३ वु हा३ वु ।  
 अहमन्नमहमन्नमहमन्नम् ।  
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
 अहमस्मि प्रथमजा ऋता३स्य ।  
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
 यो मा ददाति स इदेव मा३ वाः ।  
 अहमन्नमन्नमदन्तमा३न्नि ।  
 अहं विश्वं भुवनमभ्यभवा३म् ।  
 सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,  
 aham-annam-aham-annam-aham-annam,  
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
 aham-asmī prathamajā ṛtā3-sya,  
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
 yo mā dadāti sa edeva mā3 vāḥ,  
 aham-annam-annam-adantamā3-'dmi,  
 aham viśvaṁ bhuvanam-abhya-bhavā3m,  
 suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Subject - Object – Instrument – Everything.
- Superimposed can't exist separately than Adhishtanam.



**Revision :**

**Verse 223 - 240 :**

**Verse 231 :**

**1) Central theme of Vivekachudamani / Upanishad :**

- Jivatma / Paramatma - Aikyam - Jeeva Brahma Aikyam.

**Revealed Through : Tat Tvam Asi :**

Tvam	Tat
<ul style="list-style-type: none"><li>- Jeeva</li><li>- Student</li><li>- You</li><li>- Panchakosha Vilakshana</li></ul>	<ul style="list-style-type: none"><li>- Pronoun</li><li>- Stands for Noun - Brahman</li></ul>

**Chandogyo Upanishad : 6<sup>th</sup> Chapter :**

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam;  
tadhaika ahurasadevedamagra asidekamevadvitiyam.  
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [ 6 - 2 - 1 ]

- Begins with Sad Eva Soumya Idam... Brahman and Jeeva identical.
  - Chaitanyam Behind 5 Koshas
  - Chaitanyam pervading and different from 5 Koshas
- 2) Brahman = Jagat Karanam - Important discussion.

### Conclusion :

- No creation separate from Brahman.
- Before Aikyam - Creation has to be negated through wisdom - Otherwise world hangs on as separate entity.
- Content for ornament = Gold
- Content for world = Brahman God

Jiva / Ishvara	Jagat
Karanam	Karyam

- World Swallowed by Ishvara.

3) Jeeva / Brahman - Merged to one Atma = Advaita Siddhi

### Verse 231 :

### Mundak Upanishad :

<p>पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् । एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥</p>	<p>puruṣa evedaṁ viśvaṁ karma tapo brahma parāmṛtam   etadyo veda nihitaṁ guhāyāṁ so'vidyāgranthiṁ vikiratiha somya    10   </p>
--	--

The Purusa alone is all this Universe the Sacrificial works (Karma) and Austerities (tapas). O Good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this every life.[2 – 1 - 10]

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Brahman alone Manifesting as world.
- No world as Substance.
- Brahman Satyam, Jagan Mithya.

Brahman Satyam	Jagan Mithya
<ul style="list-style-type: none"><li>- Substance</li><li>- Adhishtanam</li></ul>	<ul style="list-style-type: none"><li>- World = Mithya / Adhyasa</li><li>- Only Nama / Form</li></ul>

## Verse 232 :

सत्यं यदि स्याज्जगदेतदात्मनो  
ऽनन्तत्त्वहानिर्निगमाप्रमाणता ।  
असत्यवादित्वमपीशितुः स्याद्  
नैतत्त्रयं साधु हितं महात्मनाम् ॥ २३२ ॥

satyaṁ yadi syāj jagad etad ātmano  
'nantattva-hānir nigamāpramāṇatā  
asatya-vāditvam apīśituh syān  
naitat trayam sādhu hitam mahātmanām

If the universe as it is, is real, the Atman would not be infinite, the scriptures would be false, the lord Himself would be guilty of Having spoken an untruth. None of these three is considered either desirable or wholesome by the pure minded ones.[Verse 232]

- If Brahman and world taken as 2 Substances.

### What are problems:

- a) World will not be taken as independent reality.
  - Advaitin - Minority - World unreal
  - All others, world real
  - Brahman loses status of infinite, Brahman real / World real.
  - 2 Realities will limit each other
  - Space wise / Time wise / Vastu Wise - Limited Paricheda.
  - If no More space limited.
- b) If Brahman's Shadow enters room, it will not limit room
  - Mithya / 2<sup>nd</sup> thing can't limit.
  - Satya Vastu order of Same reality will limit. Space time interconnected.

## Vastu Paricheda :

- If I am human, I am not table / Chair / Animal / Plant.
- Humanness excludes Animalness - Property wise limitation Chair - Limited by Chairness - Not Tablesness.
- If Brahman / world - 2 Entities - Brahman will loose world status
- World will loose Brahman status –
- If world real - Brahman looses Anantatva Hannihi - Loss of status.

## c) Why Brahman should have Anantha status?

Some say :

- God is elsewhere - World here
- Lord - Person - Symbolic
- If Brahman Limited - Sruti's definition - Falsified

## Basic Definition : Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेदं निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanatam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1] <sup>344</sup>

#### **d) By negating Anantham :**

- Vedas unreliable source = Veda - Apramanata.

#### **Why Veda to be taken as Pramanam?**

- Study started as Veda Pramanam, Umpire says 'Out'
- Sraddha in Sadhana Chatushtaya Sampatti / umpire assumed and appointed in beginning of play.
- Narayana Svayam - Gita, Smriti falsified.
- ( 1 ) Brahman Limited / ( 2 ) Veda / ( 3 ) Gita - invalid / 3 Doshas
- In Brahma Sutra Buddhism / Jainism Discussed.
- 3 Defects not Acceptable to Mahatma.

## Verse 233 :

ईश्वरो वस्तुतत्त्वज्ञो  
न चाहं तेष्ववस्थितः ।  
न च मत्स्थानि भूतानि  
त्येवमेव व्यचीकृषत् ॥ २३३ ॥

īśvaro vastu-tattvajña  
na cāhaṁ teṣv avasthitaḥ  
na ca mat-sthāni bhūtāni  
tyevam eva vyacī-kṛpat

The lord, who knows the secret of all things, has expressly supported this view in his words, “But i do not live in them” “Nor do beings exist in Me”[Verse 233]

### 3<sup>rd</sup> Dosha : if world is accepted real :

- Krishna established Jagan Mithyatvam.

### Gita : Chapter 9 - Verse 4 : 2<sup>nd</sup> line

राजविद्या राजगुह्यं  
पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं  
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyam  
pavitram idam uttamam |  
pratyakṣāvagamaṁ dharmyam  
susukhaṁ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, Realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṁ sarvaṁ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṁ teṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- I support world - I am supporter.
- World supported by me - World doesn't support me... Dream supported by waker  
Dream doesn't support waker
- Desk / chair supports Book / Body - Body / Book doesn't support desk / Chair.
- Adhara - Adheya Sambandha
- Supporter - Supported Sambandha.

Ishvara	World
Supporter	Supported - 1 <sup>st</sup> Part of teaching

**Problem :**

**1)**

- Desk / Book - 2 Things
  - Chair / Person - 2 Things
  - Ishvara / World - 2 Things
- } How Advaitam

- No world in Me - Mastani Sarva Butani, world is in Me



Na cha Mastani Butani, World is Not in Me.



Gita :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā ।  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 - Verse 4]

**How to accept both and reconcile :**

- Thing is Existence / Thing is not Existence.
- Possible when thing is neither Existence / Nor not existent but seemingly 'Existence' category.
- Existence - From one angle - Dream Non Existence form From another angle
- Dream 'Existence' - Because experienced / Frightens me from experiential angle.

**On waking up :**

- Dream can't be counted as 2<sup>nd</sup> thing
- Rs 1 Lakh in dream - Can't be counted in waking.
- Mithya - Seemingly existent
  - On analysis it is not there
- Wall = Intangible energy
- Only Brahman alone... World not factually existent.

## **Gita :**

- World seemingly - Existent - Mithya world not in Me
- If world real - Krishna can't say - World not in me

## **World in Consciousness - Mithya :**

- Consciousness - Not in world - Satyam world not real.
- Krishna negates world - World seemingly existent.
- Lord Ishvara - Knows reality - Vastu Tatvataha - I may be confused.
- Beings can go wrong - Live and let live

## Verse 234 :

यदि सत्यं भवेद्विश्वं  
सुषुप्तावुपलभ्यताम् ।  
यन्नोपलभ्यते किञ्चिद्  
अतोऽसत्स्वप्नवन्मृषा ॥ २३४ ॥

yadi satyam bhaved viśvam  
suṣuptāv upalabhyatām  
yan nopalabhyate kiñcid  
ato 'sat svapnavan mṛṣā

If the universe were true, it would have been perceived even in the deep sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal. [Verse 234]

- World is not intrinsic nature of Brahman / Consciousness.
- What is intrinsic will be permanently there.
- Heat intrinsic nature of fire - Fire ever hot
- Heat not intrinsic nature of water - Water gets cold

### What is my intrinsic nature :

- My Purushatatvam - I am human being / Intellectual / Emotional / Incidental attributes of Jagrat and Svapna...
- In Sushupti - All attributes shed - My physical personality shed  
- Intellectual emotional shed
- What is proof - I - Chaitanya Tattvam alone remains.
- I am able to talk about absence of everything in sleep.
- Indicative of Chetana(Alone Real) Svabava
- Achetana I - Experiencer - unreal.

- Once I establish - Unreality of physical / Emotional aspect - Extend to world also.
- Because part of world is my physicality.
- Only when I am identified with physical body, I am experiencing world.

Physical Body	World = Similar Nature
- Prove it unreal in Sushupti	- Unreal - Because Body and Mind - Have Similar status - Both Pancha Butani

- Shariram - Subject to Arrival / Departure - Unreal
- Prapancha of Same Nature - Unreal



Supporting Logic - Sruti is Primary logic

## Verse 235 :

अतः पृथङ्नास्ति जगत्परात्मनः  
पृथक् प्रतीतिस्तु मृषा गुणादिवत् ।  
आरोपितस्यास्ति किमर्थवत्ता  
ऽधिष्ठानमाभाति तथा भ्रमेण ॥ २३५ ॥

ataḥ prthaṅ nāsti jagat parātmanah  
prthak pratītiḥ tu mṛṣā guṇādivat  
āropitasy āsti kim arthavattā  
'dhiṣṭhānam ābhāti tathā bhrameṇa

Therefore, the world does not exist independent of the supreme self and like 'Qualities' the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that. [Verse 235]

## Verse 241 and 242 :

तत्त्वंपदाभ्यामभिधीयमानयोः  
ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।  
श्रुत्या तयोस्तत्त्वमसीति सम्यग्  
एकत्वमेव प्रतिपाद्यते मुहुः ॥ २४१ ॥

tat-tvam-padābhyām abhidhīyamānayoh  
brahmātmanoh śodhitayor yadīttam  
śrutyā tayos tat tvam asīti samyag  
ekatvam eva pratipādyate muhuḥ

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः  
निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।  
खद्योतभान्वोरिव राजभृत्ययोः  
कूपाम्बुराश्योः परमाणुमेवोः ॥ २४२ ॥

aikyam tayor lakṣitayor na vācyayoh  
nigadyate 'nyonya-viruddha-dharminoh  
khadyota-bhānvor iva rāja-bhṛtyayoh  
kupāmbu-rāśyoh paramāṇu-mervoh

If Sruti in her maxim 'That thou art', repeatedly establishes the identity of Brahman and Jiva, indicated by the term 'That' (tat) and 'Thou' (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 241 and 242]

### 1) Brahman :

- Mahat Jyoti
- illuminator of everything
- Consciousness
- Poornam.

## 2) Jnanam / Brahman :

- Aikyam - Main topic of Vedanta.
- Verse 241 to 253 - Oneness of individual self and universal self.
- Essence of Jeeva / Brahman one Consciousness / Existence – Satchit, Therefore one and Same.
- Tat Tvam Asi technical Name / Great equation.
  - Existence = MC2
  - Jeeva = Brahman
- Can't be understood through perception / Inference / Science - Therefore Apaureshaya Vishaya.
- Not accessible to Human means of knowledge.

### Mandukya Upanishad (Atharvam) :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṁ hyetad brahmāyamātmā  
brahma so 'yamātmā catuspāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).  
[Mantra 2 ]

## Brihadaranyaka Upanishad (Yajur Veda) :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।  
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,  
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वै तत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,  
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं  
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-  
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै  
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां  
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan rsir vāma-devaḥ pratipede,  
aham manur abhavam sūryaś ceti, tad idam api etarhi ya evam veda, aham  
brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate,  
ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau  
anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai  
bahavaḥ paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti;  
ekasminn eva paśāv ādiyamāne'priyam bhavati, kimu bahusu? tasmād esām tan  
na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]



## Chandogyo Upanishad (Sama Veda) :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्  
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa  
atma tattvamsi svetaketo iti bhuya eva ma bhagavan  
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

## Others : Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्मात् प्राणमयात् ।  
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।  
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः  
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

*tasyaisa eva sarira atma yah purvasya,  
tasmadva etasmatpranamayat,  
anyo'ntara atma manomayah, tenaisa purnah,  
sa va esa purusavidha eva, tasya purusavidhatam  
anvayam purusavidhah, tasya yajureva sirah,  
rgdaksinah paksah, samottarah paksah,  
adesa atma, atharvangirasah puccham pratistha,  
tadapyesa sloko bhavati ॥ 2 ॥*

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it. [II – III – 2]

## Chandogyo Upanishad :

- 9 Times Tat Tvam Asi.

### Example :

- To show possibility of Aikyam. }
- Think 10 like of Sruti then Possible }
- Raise our level to level of Sruti - You are Fat / Happy

You are Fat	Happy
Physical personality	Mental

### According to context take meaning of “You “ :

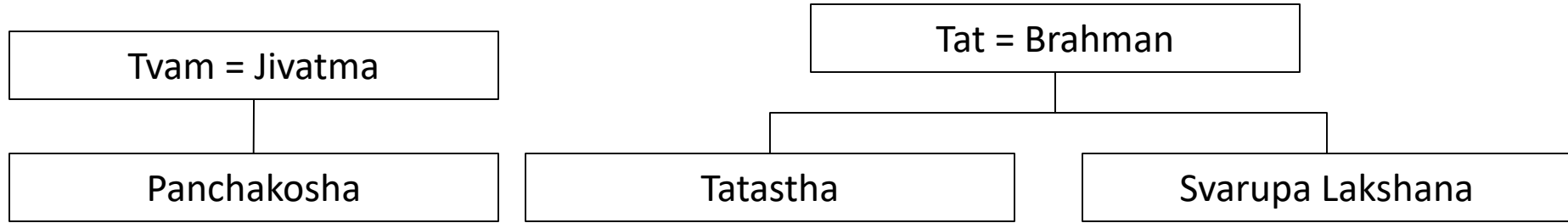
- You are all pervading - Panchakosha Viveka.
- Introduced ‘Consciousness’ - Finger should go up to Consciousness principle.
- Limitation of Body / Mind - Not perceived at all, You are whole...
- Co-operative - Listening Not hostile / Enemical.
- How to accept - Should be Approach... Sruti reaches intellect.

### 9 Example :

- Tat Tvam Asi.... Brahman = Paramatma... Atma = Jivatma.

Tat	Tvam
Brahman	Atma = one

- Oneness not at body level - Jivatma finite.
- Paramatma = Infinite / immortal at body level.
- Jivatma = Proper meaning - Introductory Sloka Pratigya Sloka.



- Asi = Mangalya String.

### **Verse 242 : Principles :**

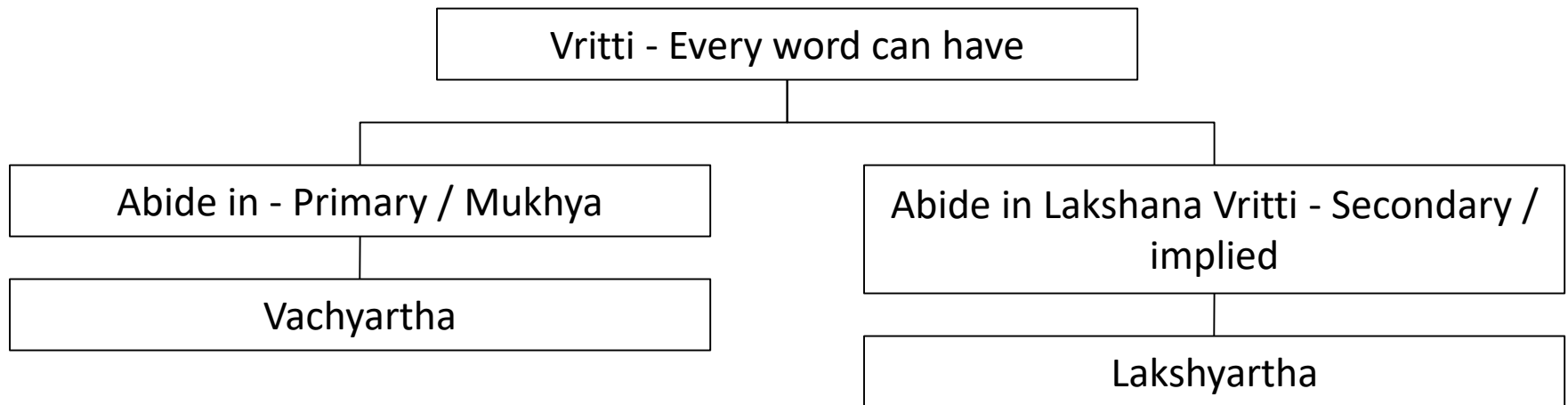
- Every word can have more than one meaning, method by which word conveys meanings is called Vrittihi - Verbal function of word Shabda Pramana Vichara...
- Analysis of words and means of knowledge not available for cross verification.
- Temple - Known by words and perception.
- Colour only through eyes.

### **Means of Knowledge : That which reveals**

- Shastra - Chakshu - Not accessible for cross verification.
- If vagueness - Go to Shastra not science
  - Not verified / Contradicted by other.

## Pravirti - Function of word :

- Abida - Vritti - Primary popular meaning
  - Rubihi
- Lakshana Vritti - Method of implication
  - Secondary Gauna Vritti - Figurative, He is a lion.



- Vritti = Name of function.

## Arthaha :

- Name of meaning - Revealed thought that function

## 1<sup>st</sup> Job :

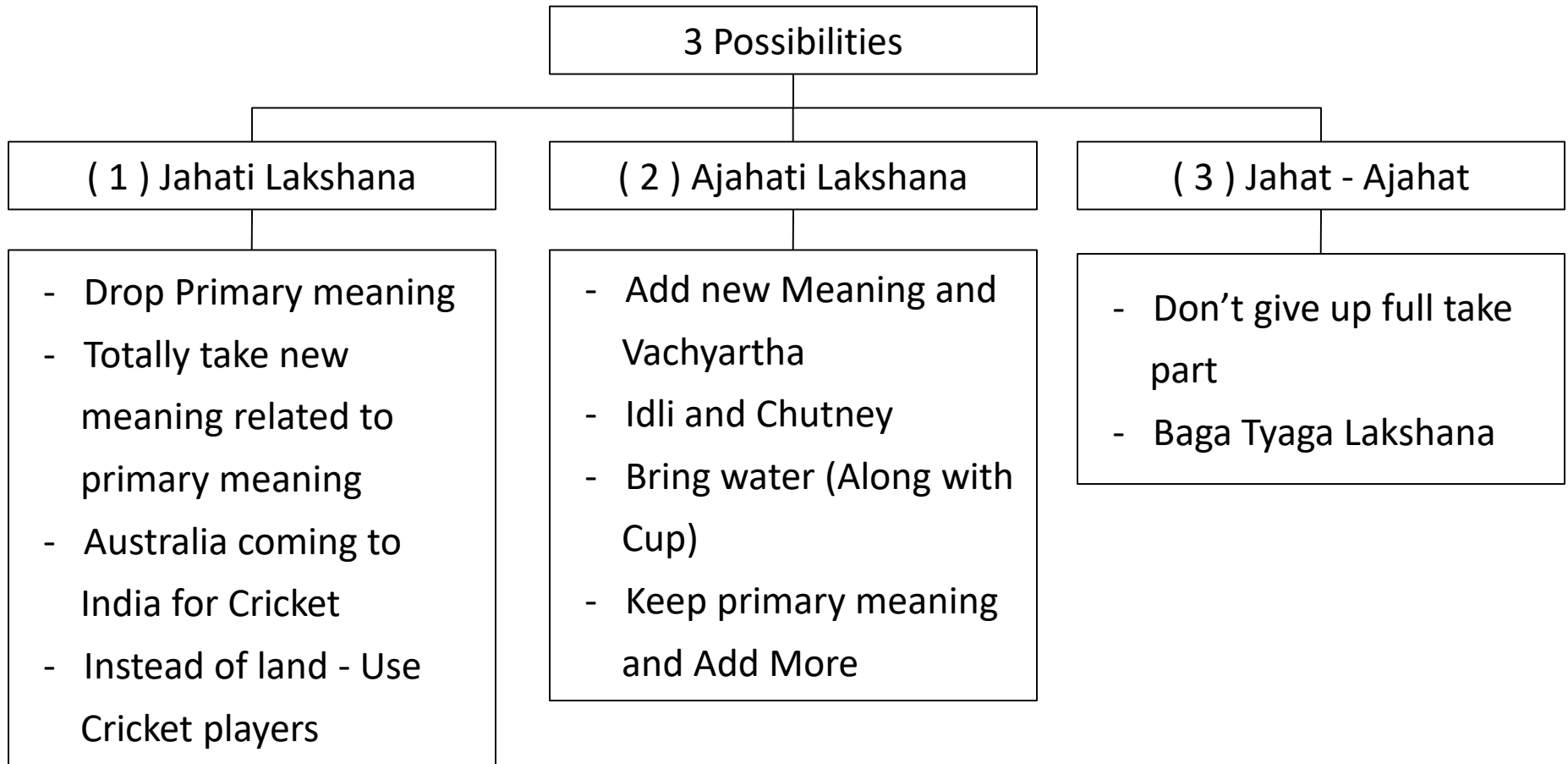
- Apply primary meaning - Powerful / Popularly known.
- If sentence doesn't communicate / Contradiction / Dismiss speaker / Take secondary.
- In Vakyartha Vritti - Shankara

## How to arrive at secondary meaning?

- Life = Writing / Speaking
- Vedas - 5000 Years BC

### Norm's for Secondary meaning :

1) Should be connected to primary meaning



- Auto running (Scooter Sahita driver running)

### **3<sup>rd</sup> : Bagatyaga Lakshana / Ajahati Lakshana :**

- Don't give up / Take
- Primary not totally given up or retained
- Give up part of primary - Take up part of primary
- Bring mango / Banana / Mango and seed - Banana and skin.
- I have eaten mango (Not with seed)
- I have eaten banana (Not with skin) fruit minus skin.
- In this space - I was eating / Sitting... Enjoying before.
- Take place Building - Part of primary meaning given up.
- I am worried... not sense organ, I = Psychological personality.

### **Bagatyaga :**

- Take part of i... give up all other parts.

### **I am Fat Bagatyaga :**

- Emotion not Fat... Everywhere I use 'I' used Bagatyaga Lakshana.

### **I am Seated in Hall :**

- Bagatyaga Lakshana
- Not whole hall
- Part of hall
- I dipped in Ganga.

## Primary Meaning :

- Panchakosha and Consciousness.
- God = Brahman and Creative power

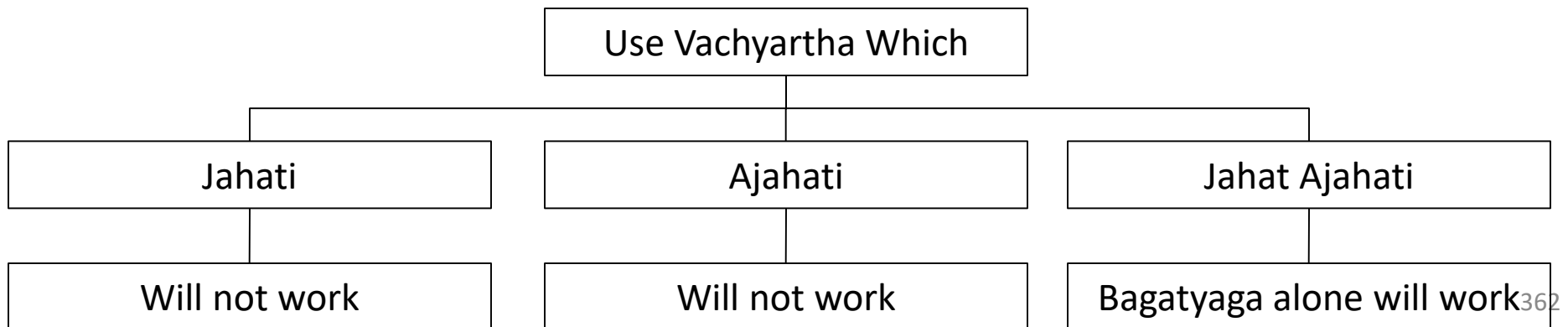


Jagat 'Consciousness' power



Maya Shakti = Power of creation

- Primary meaning - Finite
- Paramatma - Eternal / immortal Jagat Karanam
- Mortal - Not cause of creation
- I - Consciousness cause of Creation
- Abida Vritti can't take place use Vachyarth.



- Jivatma = Consciousness - Minus Panchakosha
- Ishvara = Consciousness without his creative power.
- Removal - Creative power of God and created body = Pure Consciousness left out.
- Eka / Advitiam Chaitanyam... Claim that 'Consciousness' as myself - Then I can say.
- I alone appear as limited Jeeva and creator also By myself, neither am I creator / created... I am Adhishtanam of created / Creator.



## Revision :

- 1) I = Created and Consciousness
  - God = Creator and Consciousness
  - Verse 241 to 253 - Aikyam - Mahavakya.

Tatu	Tvam
Ishvara	Jeeva

- You Jeeva is identical with Ishvara.
- 2) Jeeva = Conscious being and Limited knowledge / Power / Defects / Papam.
- Ishvara = Conscious being and Superior Attributes
    - Created - Creator
    - Worshipper - Worshipped
    - Dasa - Swami
  - Diagonally opposite attributes, with primary meaning, can't accept oneness.
  - Go for secondary meaning by removing part of primary Meaning.
  - Here Attributes responsible for difference.

## Between Jeeva and Ishvara :

Jeeva	Ishvara
<ul style="list-style-type: none"><li>- Sat / Chit Tattvam - Conscious being</li><li>- Bangle and Chain</li><li>- Wave and Ocean</li></ul>	<ul style="list-style-type: none"><li>- Not different in Sat / Chit / existence / Consciousness</li><li>- No difference in Gold</li><li>- No Difference in water</li></ul>

## Name / form / Function different :

- Gold (Leave behind) and Attribute (Remove / Separate) = Chain / Bangle.
  - If you remove gold... Jahati Lakshana.
  - Intellectually remove Attributes - What's left behind is gold / Sat - Chit.
    - Therefore Jivatma = Consciousness being
    - Ishvara = Consciousness being
- } Realisation
- Remove incidental attributes which make them different.
  - Bagatyaga Lakshana = Retaining secondary meaning of Jeeva and Ishvara Shabda.
  - This is way to gain grasping of Mahavakya.

## Verse 242 :

- Oneness never for primary meaning, popular meaning of Jeeva and Ishvara... we retain Attributes of Jeeva / Ishvara when we take primary Meaning.

- Sarvagya - Namah
- Sarva Shaktiya - Namaha
- Anantha Kalyaya Guna - Sampanne Namaha, Contact I - invoke my attributes.
- I am Worried, soaked in Attributes of Jeeva and Ishvara.
- Therefore will see difference alone we don't take oneness - Consciousness - Behind Attributes when you say / you are god.
- Creative / Sustaining power = Attribute of God.

### **Consciousness not creator / Created :**

- Creative power / Blessing power / glory in god = Attributed.
- I at myself with Attributes - Anonya... Virudha Dharma....
- Mutually opposed Attributes - 'Vachyartham' / Alpagya... Sarvagya limited knowledge.
  - Alpa Shaktiman - Sarva Shaktiman
  - Alpa Guna - Sarva Guna
  - Satya Kamaha - Satya Sankalpaha
  - Alpa Vyapi - Sarva Vyapi
  - Dasa - Swami
  - Created - Creator.

#### **4 Example : Glow worm :**

- Body with light in Akasha, Luminary in Sky - Sun.
  - Worm - Darkness not dispelled
- 1) Jeeva = Glow worm Ishvara = Sun in Vachyarth
  - 2) Servant Ruler / Rajah Ruled
  - 3) Well / ocean
  - 4) Atom / Himalayas - No oneness.

## Verse 243 :

तयोर्विरोधोऽयमुपाधिकल्पितो  
न वास्तवः कश्चिदुपाधिरेषः ।  
ईशस्य माया महदादिकारणं  
जीवस्य कार्यं शृणु पञ्चकोशाः ॥ २४३ ॥

tayor virodho 'yam upādhi-kalpito  
na vāstavaḥ kaścīd upādhir eṣa  
īśasya māyā mahad-ādi-kāraṇam  
jīvasya kāryam śṛṇu pañca-kośam

The difference between them is only created by Superimposition and is not real. The conditioning in the case of Ishvara is Maya or Mahat and so on, and listen, the conditionings in the case of the Jiva are the five sheaths. [Verse 243]

- Difference in attribute between Jivatma / Paramatma.

### Do attributes belong to 'Consciousness' - intrinsically :

- Attributes are incidental caused by Consciousness - External factor of Upadhi...

Crystal	Appears Colored because of flower / Cloth
Colorless	Upadhi

### Dance Program :

- One person with focus light and color paper.
- Consciousness = Nirguna - No Attribute.
- All finite transferred from Ishvara to Jeeva.

Ishvara	Jeeva
Superior Attributes transferred to Consciousness 500 watts bulb	Inferior Attributes transferred to Consciousness 5 Watts Bulb

- Electricity - Not partial... Concave / Convex Mirror - Long / Flat face

Consciousness	
<b>Not Sarvagya :</b> - Alpagya Sarva Shaktiman, Sareshwara, Anyatra Dharma / Adharma	- Imagined because of eternal factors... Seemingly - Appearance of redness - Remove notion... - Crystal colorless whether flower is there or not

- Similarly, Presence / Absence of flower can't make any Distinction in nature of crystal.
- Chaitanya like crystal...

### 1<sup>st</sup> Word in Rudram :

- Shudaspatika Shankasam...
- Lord Shiva - Attributeless ' Consciousness ' - Like Colourless
- Crystal - Trinetra Pancha Vakratam Lord with 3 eyes
- What are 2 Upadhis - Upadhi of Ishvara = Maya Shakti (1)
- Cause of Mahat ( 2) - Karanam.

## **Hiranyagarbha ( 3 ) : 1<sup>st</sup> Product of creation**

- Maya - Mahat → 'Hiranyagarbha' ( Prathamajaha)
- Ishvara's attribute = Creative attribute / Creative power, Because of Maya Upadhi...

## **Soundarya :**

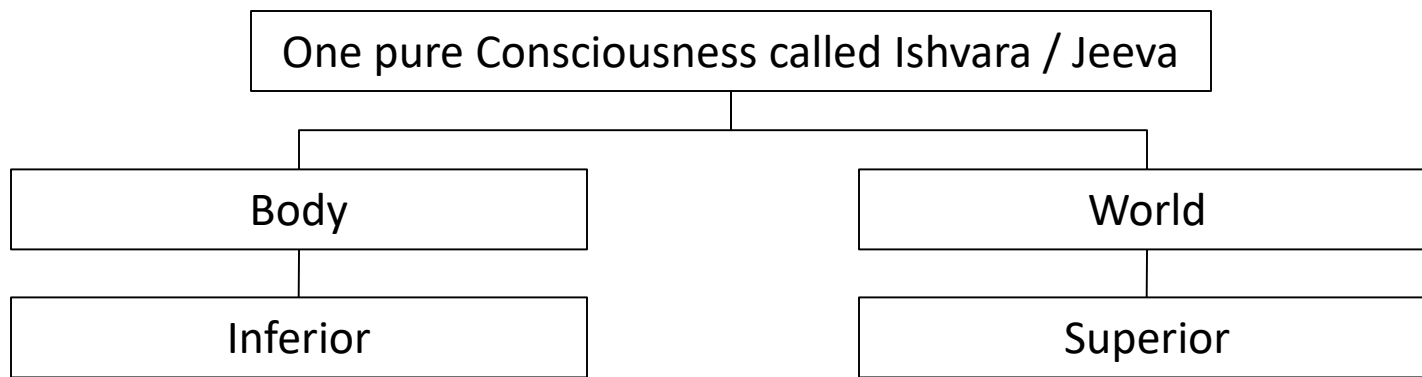
- Shivaha Shantya Yuktaha...
- Maya Shakti / Nirguna Brahman... Personified as Mrs. Shiva.
- Mr. Shiva can't do anything without support of Mrs. Shiva (Maya Shakti ) creative power.

## **Shiva :**

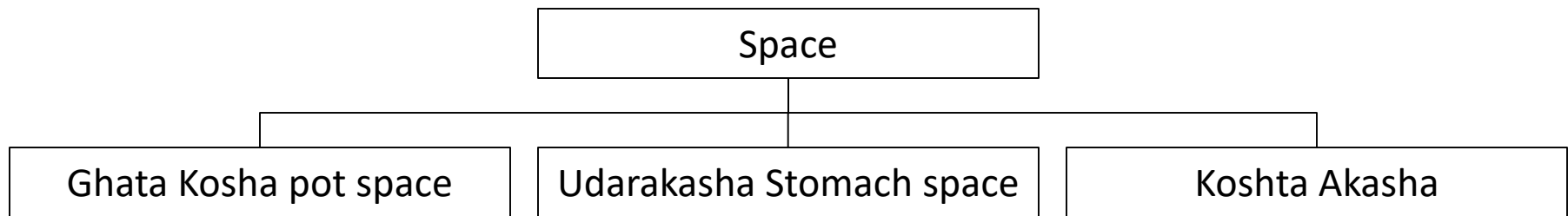
- Nirguna Brahman - Minus creative power of Ishvara, World not possible
- Upadhi of Jeeva, is Karyam, is product / Created body in form of Panchakosha.....

<b>Ishvaras Upadhi - Maya</b>	<b>Jeevas Upadhi - Shariram</b>
<ul style="list-style-type: none"><li>- Superior Attributes</li><li>- World, Prapancha, Maya</li></ul>	<ul style="list-style-type: none"><li>- Interior Attribute</li><li>- Body, Shariram</li></ul>

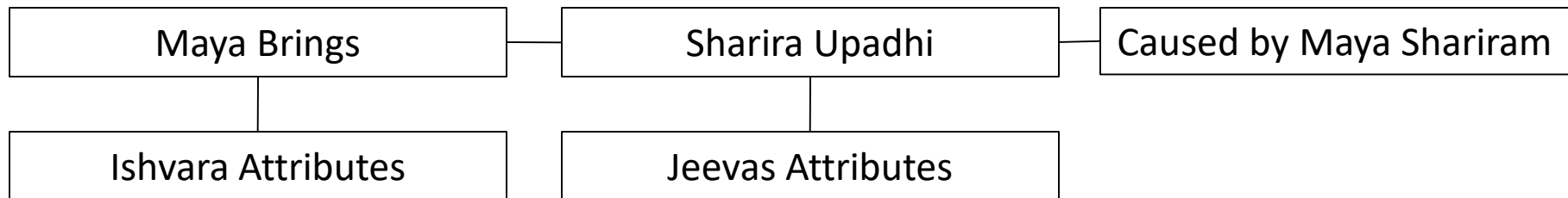
- Remove body and world... Both are pure Consciousness.
- One Pure Consciousness called Ishvara / Jeeva.



- If 2 Pure Consciousness... Each has Limitation... Two size / Form comes...



### One Pure Consciousness :



### If there is Consciousness / Maya / Shariram - 3 Entities

Maya	Shariram
Gives Superior Attributes	Gives inferior Attributes



## 2 Upadhis and one consciousness.... where is Advaita?

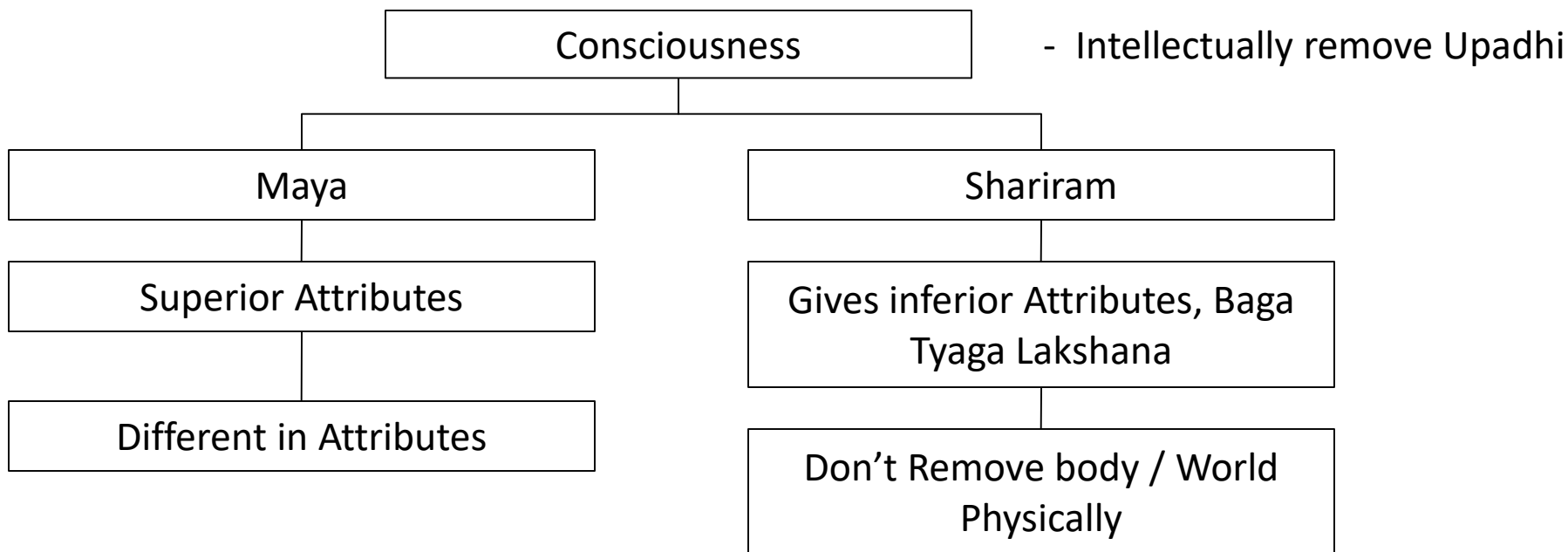
- Attributes superimposed, To superimpose you require 2 Upadhis.
- Maya and Shariram - Mithya - Enjoying lower order of reality... Can't be counted as reality.
- For empirical purposes can count.
- Upadhi Maya / Shariram... Lesser order of reality... Mithya...
- Convex mirror gives - Inferior face
- Concave mirror Gives - Superior face

## Verse 244 :

एतावुपाधी परजीवयोस्तयोः  
सम्यङ् निरासे न परो न जीवः ।  
राज्यं नरेन्द्रस्य भटस्य खेटकः  
तयोरपोहे न भटो न राजा ॥ २४४ ॥

etāv upādhī para-jīvayos tayoh  
samyāṅ nirāse na paro na jīvaḥ  
rājyaṁ narendrasya bhatasya khetakaḥ  
tayor apohe na bhato na rājā

These two are superimpositions of Ishvara and Jiva, but when they are completely eliminated, there is neither Ishvara nor Jiva. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier. [Verse 244]



- Eyes See - Bright / Dim light, See one electricity underlying.
- Therefore remove Upadhi... For Jeeva and Ishvara Shariram / Jagat.

## Definition :

- Upadhi That which seemingly transfers its Attributes to nearby Objects.
- Jigna Paper / Flower(Transfers redness to crystal) → Upadhi for red Crystal

Maya	Pancha Kosha / Shariram
Karana Upadhi	Karya Upadhi

- Totally Negate them by Understanding them as Lesser order of reality.
- W.r.t Consciousness... as Good as not there...

## What you discover :

- Minus world... Ishvara loses Ishvaratvam status, minus Maya Upadhi.

## Jiva loses - Jiva Status :

- Subject to birth / Karma / Old age / Death / Travel from Loka / Shradha / Male children...
- As long as I am Ajnani - I am anxious about these things.
- Once I lose Sharira Upadhi - Jeeva loses Jeevatvam... Only pure 'Consciousness' left behind - Like wave / ocean.
- As long as you see Nama / Rupa....

Wave Ness	Ocean Ness
- Effect - Body	- Cause - Panchakosha

- Intellectually Remove Nama / Rupa.
  - Wave - Minus Waker Ness = Pure water
  - Ocean - Minus ocean Ness = Pure water
- When 2, there is cause and effect Relationship Only H2O - In Chaitanyam - No cause / Effect...

Raja	Police	Traffic Policeman
<ul style="list-style-type: none"> <li>- Crown</li> <li>- Controller</li> <li>- Without crown Human</li> <li>- Kingdom is Upadhi for Bring – Kings Status</li> </ul>	<ul style="list-style-type: none"> <li>- Armour / Uniform / Controlled</li> <li>- Without this, Human</li> <li>- Upadhi is Uniform which gives status...</li> </ul>	<ul style="list-style-type: none"> <li>- Without Uniform not powerful</li> </ul>

- Nobody intrinsically King / Eternally, not king.
- From absolute standpoint Jeeva and Ishvara are not there.

### **Vedantin not Nastika :**

- Dismiss Ishvara, not from empirical worldly angle - As long as I am operating through body / Mind / Intellect / individual, accept I am Jiva / And superiority of Ishvara.
- No contradiction if Advaita understood.

Vachyarthā	Lakshyarthā
Vyavaharika	Paramartika - Bheda

## Revision :

- Verse 241 to 253 – Mahavakya

1) Revealing identity of Jeeva = Ishvara with Popular meaning - No oneness.

Jivatma	Paramatma	Focus on Consciousness	Focus on Attributes
<ul style="list-style-type: none"><li>- Consciousness being with inferior Attributes</li><li>- Wave</li></ul>	<ul style="list-style-type: none"><li>- Consciousness being with Superior Attributes</li><li>- Ocean</li></ul>	<ul style="list-style-type: none"><li>- Aikyam</li></ul>	<ul style="list-style-type: none"><li>- No Aikyam</li><li>- Focus on Name and Form of Wave / Ocean, no-oneness seen</li></ul>

## To See Water :

- Wave and ocean should drop Nama / Rupa Amsha and focus on water Amsha.
- Temporarily separate Jeeva and Ishvara from their attributes - Upadhis.
- Jivatma = Conscious being... Sat chit Atma
- Ishvara = Conscious being... Sat chit Atma
- Not small / Big attributes.... But sat chit

Attributes

- Free from Attributes... Is Anantha

King	Soldier	Human beings
Kingship	Armour Dress	Once Upadhi removed, Bossing / Kingship gone, one same being

- Controller controlled Relationship gone.
- In case of Jeeva / Ishvara... Once Attributes are negated, no Divided 'Consciousness', Undivided Akhanda Artha Jnanam.

## Verse 247 :

ततस्तु तौ लक्षणया सुलक्ष्यौ  
तयोरखण्डैकरसत्वसिद्धये ।  
नालं जहत्या न तथाऽजहत्या  
किन्तूभयार्थात्मिकयैव भाव्यम् ॥ २४७ ॥

tatas tu tau lakṣaṇayā sulakṣyau  
taylor akhaṇḍaika-rasatva-siddhaye  
nālaṁ jahatyā na tathā 'jahatyā  
kintūbhayārthātmikayaiva bhāvyam

Therefore, the two terms (Ishvara and Jiva), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither 'The method of total rejection', Nor 'The method of complete retention' will suffice. One must reason by a combined process of both.[Verse 247]

- Retain 'Consciousness' after negating attributes.
  - Can't negate Ishvara totally
    - Pure Jivatma - Without attributes
    - Pure Paramatma - Without attributes
- } Has to be grasped
- Good attribute, impurity - Sarva Dharman.
  - By using function of implication to arrive at oneness of Jivatma / Paramatma...
  - Sajatiya / Vijatiya / Svagata Beda Rahitam - 3 words indicate total freedom from all directions = Merger = Dropping notion of Bheda.

## 2 Example :

- Soyam Devadatta.

That Devadatta	This Devadatta
<ul style="list-style-type: none"><li>- That time difference is Attributes college / Bell Bottom / Long hair beyond perception</li></ul>	<ul style="list-style-type: none"><li>- This time / Place / Attribute</li><li>- Within perception</li></ul>

## Bagatyaga Lakshana :

- Person Jeeva kept same person one and same
- Differentiation attributes given up.



## Verse 248 and 249 :

स देवदत्तोऽयमितीह चैकता  
विरुद्धधर्माशमपास्य कथ्यते ।  
यथा तथा तत्त्वमसीतिवाक्ये  
विरुद्धधर्मानुभयत्र हित्वा ॥ २४८ ॥

sa deva-datto 'yam itiha caikatā  
viruddha-dharmāśam apāsyā kathyate  
yathā tathā tat tvam asīti vākya  
viruddha-dharmān ubhayatra hitvā

संलक्ष्य चिन्मात्रतया सदात्मनोः  
अखण्डभावः परिचीयते बुधैः ।  
एवं महावाक्यशतेन कथ्यते  
ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २४९ ॥

samlakṣya cin-mātratayā sadātmanoh  
akhaṇḍa-bhāvaḥ paricīyate budhaiḥ  
evaṁ mahā-vākya-śatena kathyate  
brahmātmanor aikyam akhaṇḍa-bhāvaḥ

‘This is that Devadatta Just as in this sentence, the identity expressed is Arrived at by eliminating contradictory portions. So too, it is in the statement, ‘That thou Art’. Men of wisdom should give up contradictory elements on both sides and recognise the identity of Ishvara and Jiva, carefully noting that the essence of both is knowledge absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the Jiva. [Verse 248 and 249]

Tatu

Tvam

- Nominative case
- No Proposition in between

Ramasya	Griham
Genitive	Nominative

- Not identical / Different Related.
- House of Rama - 2 Separate entities
- Relationship indicated by preposition.
- Water for Abisheka ← Proposition to indicates relation
- Tat Tvam - No Preposition / No Relation because no 2 Separate entities.
- You are Brahman - Brahman is you - No Relationship.
- Not related - Both one and Same object revealed.

### **Problem :**

- Brahman = infinite / Ishvara... Ourselves = Jivatma.
- Take essence / Core of Jeeva and Ishvara and equate.
- Like water - Essence of wave and ocean
- Similarly Consciousness - Essence of Jiva and Paramatma

### **Difference I see is non consequential :**

- Taking essence and dropping nonsense = Bagatyaga Lakshana
- That Devadatta - college friend
- This Devadatta - Grey face / Hairless / Contradiction / Attributes.
- That difference - Place / Time / Attributes (Dharma - Beda) property difference.

- Forgetting / Time / Space / Property differences and retain core / Consciousness Superficial attribute...
- One person Devadatta retained... Aikyam Saha Devadatta = Iha Devadatta...
- Apply same in Tat Tvam Asi
- Remove opposite attributes - Ishvara - All knowledge  
I - Have limited knowledge
- All power / Limited power
- Cause status / Effect status
- Wave Effect / Cause ocean...
- Causality and Effect are attributes - Sat chit(Pure) - Alone left

### Consciousness different from knowledge

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>- I am Consciousness being</li> <li>- I have no knowledge</li> <li>- In Sleep no Knowledge 'Consciousness' continues</li> <li>- Presence of Knowledge before / During / After</li> </ul> | <ul style="list-style-type: none"> <li>- W.r.t Object</li> <li>- When I apply by Mind and Sense organs - I Acquire knowledge</li> <li>- Knowledge is attribute</li> </ul> |
|---|---|

- Consciousness continues in Sleep.

Brahman	Consciousness / Jiva
Sad	Chit

- Sad Eva Chit - Chit Eva Sad.

## Verse 249 :

- Take Attributes - Core of each after removing all attributes.
  - Chinmatram = 'Paramatma' - Attributes Consciousness - Implied by  
= Jivatma - Attributes Consciousness - Tat Tvam
    - Wave implies Water
    - Ocean implies Water
- Once Arrived at Water essence of Wave / Ocean then  
Aikyam

## Other Philosophies :

### 1) Tasya Tvam Asi :

- You belong to lord
- Not Oneness
- You are part of Bhagawan
- Bhagavan - Total Tamil Nadu is India Tamil Nadu also India Tamil part of India.

### 2) End of Long Sentence :

- Sa Atma tat Tvam Asi
- No Gap Read together... you are not Brahman... Combination rule Not casual about this revelation.
- Paramatma / Jivatma oneness alone is Mahavakyam.
- Oneness of Brahman and Atman  
Paramatma and Jivatma
- Union / Merger = Aikyam.

## **Moksha :**

- Jivatma Merging into Paramatma

## **Aikyam :**

- Not merger but Understanding.

## **Fact :**

- Jivatma / Paramatma Non different / Dropping requirement of merger.
- Words 2... Substance = 1
- Akasya Bavaha Aikyam Akhanda Bava = Non difference between Jivatma / Paramatma revealed.

## Verse 251 :

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं  
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।  
यस्मान्नास्ति सतः परं किमपि तत् सत्यं स आत्मा स्वयं  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५१ ॥

mṛt-kāryaṁ sakalaṁ ghaṭādi satataṁ mṛn-mātram evāhitaṁ  
tadvat saḥ-janitaṁ sad-ātmakam idaṁ san-mātram evākhilaṁ  
yasmān nāsti sataḥ paraṁ kim api tat satyaṁ sa ātmā svayaṁ  
tasmāt tat tvam asi praśāntam amalaṁ brahmādvayaṁ yat param

All Modifications of mud such as the pot are accepted by the mind as real but are, in fact, mud alone, so too, the entire universe which comes from Brahman, is Brahman alone and nothing other than Brahman, the self existent reality, one's very own self. Thou art That, the serene, the pure, the supreme Brahman, the Non-dual.[Verse 251]

## Verse 252 :

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा  
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।  
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्  
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५२ ॥

nidrā-kalpita-deśa-kāla-viṣaya-jñātrādi sarvaṁ yathā  
mithyā tadvad ihāpi jāgrati jagat svājñāna-kāryatvataḥ  
yasmād evaṁ idaṁ śarīra-kaṇa-prāṇāham ādyapy asat  
tasmāt tat tvam asi praśāntam amalaṁ brahmādvayaṁ yat param

Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the Pranas, the ego and so on, are unreal, thou art that, the serene, the pure, the supreme Brahman the non-dual. [Verse 252]

## 1) Brahman is defined as pure Existence :

- Entire creation is addition of Nama / Rupa to that Existence.
- [ Pure Existence and Nama Rupa] = Srishti
- Creation of furniture = Wood and name and form.
- Desha / Kala / Nama / Rupa... Has desk like functions, different than chair.
- Wood is basic substance inherent.
- Destruction = removal of particular Nama / Rupa / Function = Blank = Pralaya.
- 'Sat; is constant factor - What you experience.
- Existence is intrinsic part, like wood in Desk.

Wooden table	Golden bangle
Adjective	Adjective

- Indicates inherent Substance, Adjective gold / Wood.
- Existence Vayu / Akasha / Agni / 14 Lokas / man



Adjective Women / Animal



Reveals Brahman - Substance or Existence Substance, Focus on Substance 'Existence' Yeshiva.

## 2) Brahman as existence in Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सञ्जायत १

Sadeva somyedamagra asidekamevadvitiyam;  
tadhaika ahurasadevedamagra asidekamevadvitiyam.  
tasmadasatah sajjayat

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [ 6 - 2 - 1 ]

- When creation comes, 'Existence' not replaced but superimposed.
- Furniture can't replace wood
- World can't replace 'Existence'
- Undisplaceable 'Existence' you focus.

**1<sup>st</sup> Part of Vedanta :** Existence in the world

**2<sup>nd</sup> Part of Vedanta :**

- 'Existence' inherent in me also - Undisplaceable
  - In what form can I experience 'Existence'
  - You are experiencing as Consciousness - Awareful, sentient being in Jagrat / Svapna / Sushupti.
- 2) 'Consciousness' is there witnessing absence and presence of everything.
- Common thread in me = Baeya Avastha...



## I am boy / Youth :

- Features subject to change
- Emotional / Cell / Physical / Intellectual



12 Years / Replaced / Body replaced

3) Constant factor = Consciousness → Makes me say - I am.

- Idagum Sarvam..... (Isavasya Upanishad : Verse 1)

## Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्  
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa  
atma tattvamsi svetaketo iti bhuya eva ma bhagavan  
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

## 4) Sat is Dut Now :

- I am Consciousness - Being when I own up sat as chit then Glory of Sat is mine / Real self.
- 5) Before creation I was Sat without Nama Rupa.
- Upon me ‘Consciousness’ - Nama / Rupa got added.

- 6) As Undivided 'Consciousness... No transaction, Transaction requires duality.
- 7) Before Srishti... I was in undivided form as in sleep.
  - Then Nama / Rupa Added and in Nama Rupa - I become as though Divided.

### Example in Dream :

- I Divide myself in to Dream transactor / Dream Boss.
- 8) I waker got Multiplied...
- Similarly I Originally Consciousness... I Multiplied by Nama Rupa - And because Triputi Subject Object - Duality and do transaction like Dream.

### 9) In dream shouter / Shouted :

- I am Mayyeva Sakalam - Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

10) Tat - Sat / Tvam - Chit Asi

11) That Existence is you the Consciousness

- Understand and Assimilate... Vedanta Over ← Verse 250
- Verse 251 Pot / Jug are Products of clay.

## Verse 428 :

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।  
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।  
सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ ४२८ ॥

brahmātmanoh śodhitayor eka-bhāvāvagāhinī  
nirvikalpā ca cin-mātrā vṛttiḥ prajñeti kathyate  
susthitā 'sau bhaved yasya sthita-prajña sa ucyate

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is known as a Man of steady wisdom. [Verse 428]

- Sthira Pragya / Sthita Pragya = knowledge / Wisdom not experience.
- Only Phalam of knowledge Shanti / Trupti.

## वृत्तिः :

- Thought modification = Know pot
- In mind = Ghata - Akara Vritti.
- Antaranga Parinama - Relevant modification in mind.
- Shabda Pramanam - Brings modification in mind - Not in Atma(Which is Nirvikara)
- Pratyaksha / Anumana / Upamana / Shastra Pramana... Produces Chitta Parinama = Vritti in Buddhi.
- Self knowledge requires Buddhi - Can't transcend Buddhi.
- Eshunu Atma Chetara Veditvyaha, Manasa Eva Veditvyam...

- Sadhana Chatushtaya Sampatti Buddhi required - Shabda generates Atmakara Vritti...
- Anathamkara Vritti
- Chinmatra - Vritti - Pragya - Related to Atma
- Pure Atma.. Nirvikalpa = Divisionless Vritti.

### **What is Vritti related to?**

- Vritti Grasps oneness Avagahini(Grasping )
- Ghattakara Vritti Grasps Ghataha - Called Ghata Jnanam - Intellectual Grasping.
- Every Vritti grasps in the form of knowledge.
- Every Vritti Grasps physics in the form of matter
- Every Vritti grasps understanding / Cognition / Knowledge.
- Avaga - Go to see and seeing depth

### **Oneness Between Jivatma / Paramatma :**

- Jivatma / Paramatma - Aykatmana Prakashaka Vritti, Reveals oneness of Jivatma / Paramatma.
- Jivatma / Paramatma Aikyam possible only if you remove Upadhi
- Reflecting Media
- Paramatma has macro reflecting Upadhi medium Samashti Upadhi.
- Jivatma has Vyashti Upadhi
- If you keep Upadhi - Can't see Aikyam - Oneness.
- Therefore Jivatma and Paramatma should be separated from their Upadhi.

## **What left behind is Atma :**

- Jivatma - Minus individual Shariram = Atma
- Paramatma - Minus Samashti Shariram = Atma
- Minus Upadhi - Adjective of 'Jivatma' - Jeevaha  
- Adjective of 'Paramatma' - Parama.

## **What's left One 'Consciousness'**

- Separated from Upadhi - Oneness revealed
- Separated from reflecting medium - Body / World revealed Jahad /Ajahad.
- Separating by method of Baga Tyaga Lakshana.
- Revealing Vritti = Pragya - wisdom.
- Brahman Jnanam = Vritti Jnanam / Involves mind.

## **Sthira :**

- How Vritti Jnanam generated by Mahavakya Sravanam.
- Sravanam = Systematic study of scripture
- Vritti Parinama = Jnanam
- That knowledge should be allowed to bloom from mind.
- Mind in darkness if gloom continues
- 2 Fold Pratibanda to be removed.

## By asking intellect :

- Why you don't accept this knowledge? Why you not convinced?
- Cloth removed = Mananam
- Requires life of Nididhyasanam - Removes emotional weaknesses / Your erroneous zones - Sky is the limit.
- Sadhana Chatushtaya Sampatti and Poornata Prapti = Vedanta.
- Pragya - Wisdom seems to become bright.
- Full moon bright at midnight.
- Obstacle in form of sunlight is receding.
- Jnanam seems to become brighter - Have more experience of Jnana Phalam.
- Shanti / Trupti / Non-wanting Mind / Poornatvam.
- Person called Sthirapragya.

## Verse 429 :

यस्य स्थिता भवेत्प्रज्ञा  
यस्यानन्दो निरन्तरः ।  
प्रपञ्चो विस्मृतप्रायः  
स जीवन्मुक्त इष्यते ॥ ४२९ ॥

yasya sthitā bhavet prajñā  
yasyānando nirantarah  
prapañco vismṛtaprāya  
sa jīvan-mukta iṣyate

He who has Steady wisdom, who experiences endless bliss, who has forgotten the phenomenal world, he is considered a Jivanmukta. [Verse 429]

- Sthira Pragya alone Jeevan Mukta, other than knowledge wisdom - Nothing Required to enjoy freedom, knowledge is power.
- When wisdom firm, Obstacle free - Converted into conviction, you need not convince anyone.

## Doubt lovers Many :

- Therefore convince your intellect convince others.

## When you are Clear :

- Don't care whether others Accept or not, constantly enjoys Ananda / Poornatvam - Wisdom based not setup based Poornatvam.
- Wisdom based Poornatvam permanent because, Wisdom can never go Away.
- Knowledge 2 and 2 = 4 in Rich / Poor time / healthy / Sick
- I am Brahman - When body healthy / Sick Poornatvam is wisdom based.
- Doesn't fluctuate in Any condition.

Wisdom based Ananda	Son / Health based Dukham May be there
So Big	Anatma Based insignificant Adibutam Star in Sky

- Not Absent - Their power overpowered by Sunlight.
- Prarabda Janya Dukham will come for Jnani like Stars, in presence of Sunlight as Good as no there - For cold world .

### Chants Mrithyunjaya Mantra :

ॐ त्र्यम्बकं यजामहे  
सुगन्धिं पुष्टिवर्धनम्  
उर्वारुकमिव बन्धनान्  
मृत्योर्मुक्षीय मामृतात् ॥

Om Try-Ambakam Yajaamahe  
Sugandhim Pushti-Vardhanam  
Urvaarukam-Iva Bandhanaan  
Mrtyor-Mukssiiya Maa-[A]mrtaat ||

Om, We Worship the Three-Eyed One (Lord Shiva), Who is Fragrant (Spiritual Essence) and Who Nourishes all beings. May He sever our Bondage of Samsara (Worldly Life), like a Cucumber (Severed from the bondage of its Creeper), and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature. [Verse 1]

### World forgotten - Mithya :

- Now Satyatva Buddhi replaced by Mithyatva Buddhi - Watching movie... Generates emotion for 2 hours
- Come out - Lost importance - Because heroine survives with Mithyatva Buddhi - Have emotions.
- Jeevan Mukta goes through emotions but no hang over after event.
- Others - Traumatized because of experience dwell and cry... As good as forgotten = Jeevan Mukta.



## Verse 432 :

वर्तमानेऽपि देहेऽस्मिन्  
छायावदनुवर्तिनि ।  
अहन्ताममताभावो  
जीवन्मुक्तस्य लक्षणम् ॥ ४३२ ॥

vartamāne 'pi dehe 'smin  
chāyāvad anuvartini  
ahantā-mamataābhāvo  
jīvan-muktasya lakṣaṇam

The absence of the 'I' and 'mine' concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

## Verse 33 and 434 :

- After Jnanam - Body continues till Prarabda is over.
- Sukshma Buddhi - Only required for class but Sthula body come, like shadow.
- Jnani = Doesn't have I / My notion in body, not - I am the body or body is mine.

## How he looks at body?

- Integral part of Anatma Prapancha has come out of Panchabuta and after dancing for 70 years goes back to Panchabutatas.
- Trustee can't be beneficiary of trust, Trust for Public.
- Doesn't have Aham / Mamakara = Jeevan Mukta.

## **Revision :**

### **1) Sthira Pragya :**

- Knowledge free from obstacles.
- Wisdom and Jeevan Mukti - No differentiation.
- Only wisdom required - Wisdom is Jeevan Mukti.

### **2) Content of wisdom is :**

- My nature is Nitya Mukta Svarupam.

### **Person can't say :**

- I have wisdom and waiting for Moksha.
- Moksha my nature - Not future event.

3) Every Jeevan Mukta is Jnani.

### **How we know person is Jeevan Mukta - Description?**

- “ Jnanam “ is Sukshma Shariram.
- It is invisible - Therefore Jnanam is invisible
- I alone know I am Jeevan Mukta - Only I know I have Jnanam.

### **Category of Jeevan Muktas :**

- Varaha
- Varihan
- Varishta

## **General indication in terms of conduct / Response to life's Situations :**

### **Gita :**

- Chapter 2<sup>nd</sup> - Sthira Pragya Lakshanam
- Chapter 12<sup>th</sup> - Para Bakta Lakshanam
- Chapter 14<sup>th</sup> - Gunateeta Lakshanam

### **Watch :**

- Whether I enjoy these Characteristics Verse 417 to 470 - 53 Verses.

## Verse 433 :

अतीताननुसन्धानं  
भविष्यदविचारणम् ।  
औदासीन्यमपि प्राप्तं  
जीवन्मुक्तस्य लक्षणम् ॥ ४३३ ॥

atītān anusandhānam  
bhaviṣyad avicāraṇam  
audāsīnyam api prāptam  
jīvan-muktasya lakṣaṇam

No thought for the enjoyments of the past, no thought for the future and indifference even for the present, this is the indication of a Jivanmukta. [Verse 433]

### What is Attribute of Jeevan Mukta towards past / future?

- Past can be used to gain Maturity but not to generate guilt.

### Taittiriya Upanishad :

एत ह वाक् न तपति । किमहं साधु नाकरवम् ।  
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।  
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etāgm-ha vava na tapati । kimahagm-sadhu nakaravam ।  
kimaham papam-akaravamiti । sa ya evam vidvanete atmanagm sprnute ।  
ubhe hyevaisa ete atmanagm-sprnute । ya evam veda, ityupanisat ॥ 2 ॥

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Omissions and commissions based guilt.

## **Biggest Burden :**

- If past used to create guilt it becomes curse / Burden / Obstacle for future journey.
- Past = Retarding force - Chain tied to legs
- For learning from mistakes / Polishing personality.

## **Chinmaya :**

- To sharpen knife, rub against, Rugged surface - Not soft surface.
- Take past pain - As rugged surface in which we get sharpened.

## **Sthirapragya :**

- Past doesn't have retarding force but promoting catalyst - Don't get into build ups.

## **Future :**

- Cause of anxiety - Want future this way alone / Particular way only - Anxiety producer or plan has positive impact on present maturity.
- Use past - Positive effect - Maturity.
- Use Past - Negative effect guilt.

Use future	Use Future
<ul style="list-style-type: none"><li>- Positive effect</li><li>- Intelligent Planning</li></ul>	<ul style="list-style-type: none"><li>- Negative effect</li><li>- Anxiety</li></ul>

## **Depends on our hands :**

- Jeevan Mukta - Forgets past - Doesn't allow it to become burden in mind.
- People will remember but we have to forget.
- Anusandhanam - Not brooding over past.
- Avichara - Not entertaining anxiety w.r.t. future.
- Audseenyam Prapta... w.r.t. present, Jnani doesn't have Raaga / Dvesha.
- Does past disturb you or not - Depends on attitude Towards present.
  - Past was 'Present' is past
  - Future, Going to be present
- Need appropriate attitude towards present.
- Avoid Raga - Dvesha - w.r.t. any condition of present - Too good.
- Don't be over attached to favourable condition.

## **Worry :**

- Favourable should continue, Need status and then quo - Afraid of Drishti.
- Never have raga - if favourable
- Never have Dvesha - if unfavourable
- Neutralisation of Raga / Dvesha = Audaseeniam
- Neutral attitude / Indifference / Absence of Raaga / Dvesha.

## In Gita : it says :

- Raaga / Dvesha can't be avoided.

## Gita :

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- To be healthy - Natural / universal.
- Absence of binding Raaga / Dvesha - Raaga / Dvesha converted to preference, would be like - To be healthy.

## What is my Prarabda?

- If God's will and My Prarabda different - I will be prepared.
- Family should be healthy / Around, Hope for best and be prepared for worst.

## Verse 434 :

गुणदोषविशिष्टेऽस्मि  
न्स्वभावेन विलक्षणे ।  
सर्वत्र समदर्शित्वं  
जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

guṇa-doṣa-viśiṣṭe 'smin  
svabhāvena vilakṣaṇe  
sarvatra sama-darśitvaṁ  
jīvan-muktasya lakṣaṇam

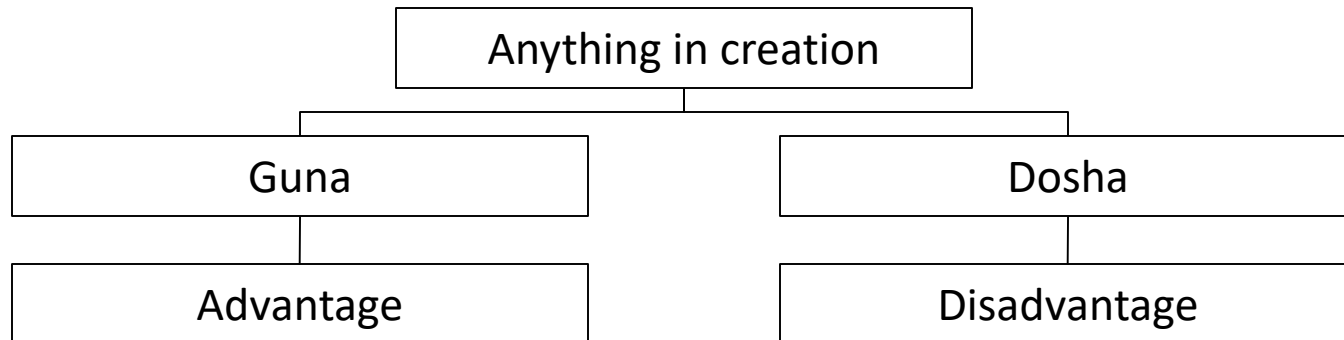
Looking everywhere with an equal eye on this world riddled with elements possessing merit and demerit, characteristically different one from the other, this is the indication of a Jivanmukta. [Verse 434]

## Gita :

येषां त्वन्तगतं पापं  
जनानां पुण्यकर्मणाम् ।  
ते द्वन्द्वमोहनिर्मुक्ता  
भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

yēṣāṁ tvantagataṁ pāpaṁ  
janānāṁ puṇyakarmaṇām |  
tē dvandvamōhanirmuktā  
bhajantē māṁ dṛḍhavrataḥ || 7-28 ||

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship Me. [Chapter 7 – Verse 28]





- Assume thing has all plus... Subject to loss, because bound by time.
  - More plus - More cry
  - Jagat = Guna / Dosha
- Enjoy presence / Accept departure
- Enjoy absence / Accept arrival / Healthy living.
- It is world of plurality - No two finger prints alike.
- Svabava Vilakshana but wise sees one thing uniform in all of them.
- To accept differences - Stand on Abheda - 'Consciousness'
- Witness to enjoy change - Fact should be on changeless substratum.
- One relationship should be steady and trustworthy - Let God be trustworthy relative.

**Jnani :**

- Is able to enjoy changes because his feet is on changeless reality.
- Sarvatra Sama Darshitvam because he has vision of inherent thread - Brahman.

**How Brahman pervades Universe?**

**Dakshinamurthy Stotram :**

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate  
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |  
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[ Verse 3 ]

- In form of Sad Rupa - in form of existence.
- Among living beings in form of Chaitanyam, Sat chit Rupena Sarvatra.

**Anuvartamanam :**

Sat	Chit
Existence in world	In Living

**Isavasya Upanishad :**

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Vision of Satchit in and through all relationships - Tena Tyaktne - Bunjita.
- Only with that Vision you can protect, yourself from calamities of life - Only protection of Ishvara Darshanam / Sama Darshitvam.
- Not seeing through physical eye but eye of wisdom, Jeevan Muktyasya Lakshanam.

## Verse 435 :

इष्टानिष्टार्थसम्प्राप्तौ  
समदर्शितयात्मनि ।  
उभयत्राविकारित्वं  
जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

iṣṭāniṣṭārtha-samprāptau  
sama-darśitayātmani  
ubhayatrāvikāritvaṁ  
jīvan-muktasya lakṣaṇam

When confronted with things pleasing or painful, to be unperturbed in both cases, by maintaining an equal attitude - This is the indication of a Jivanmukta. [Verse 435]

## Jeevan Mukta has Prarabda :

Sanchita	Agami	Prarabda
- Burnt by Jnanam	- Avoided by Jnanam	- Can't be Stopped - Has different life conditions in cave / Chinmaya

## Name and fame connected to Prarabda :

- Fame without nothing
- Nothing without fame
- No connection / Qualification / Pain - Because of Prarabda.
- Favourable / Unfavourable conditions / Artha objects.

## Gross level :

- Health / Disease
- Honour / Dishonour
- Balanced state of mind = Role of Prarabda, Accepts opposite condition.

## Gita :

समदुःखसुखः स्वस्थः  
समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरः  
स्तुत्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

**samaduhkhasukhah svasthah  
samalostasmakancanah ।  
tulyapriyapriyo dhirah  
tulyanindatmasamstutih ॥ 14-24 ॥**

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise... [Chapter 14 - Verse 24]

## How does he enjoy balance of mind :

- Doesn't forget his Svarupam - Samanam Brahman.

## Atma Darshanam :

- Because of vision of higher nature - Know it is all dream.
- Transformation of enjoying balanced mind not sudden - Not revolution but evolution.
- Not become Jeevan Mukta at 1 PM!

**Clue :**

- Watch disturbing reactions and see 3 factors - FIR.

**Frequency :**

- No of times mind disturbed.
- Count.

**Intensity :**

Physical	Thought	Verbal
Kalikam and Vachika	Least intensity	Vachikam

**Recovery period : Minutes / Days / years!**

- No zero reaction / Recovery period / Intensity.
- Only in Videha Mukti - Absolute zero
- Only when 3 reduced, Vedanta successful.
- When disturbances confined to myself then, Sadhana different - They belong to Anatma.
- Why should I be obsessed with Anatma reduction.
- Don't be over worried about worry / Mental reactions.

**Gita :**

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि संप्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

Sribhagavan uvaca  
prakasam ca pravrttim ca  
moham eva ca pandava ।  
na dvesti sampravrttani  
na nivrttani kanksati ॥ 14.22 ॥

The blessed lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- My mind should always be Sattvic - is obsession Raaga / Attachment.
- Desire is attached - Let rajas and Tamas come and go.

**After some time 'Nididhyasanam' should be :**

- I should not be too much worried about Viparita Bavana.
- Let traces get removed, when you say - Let it remain.

**Scientist :**

- Observation of particle changes its nature.
- Be just be aware of disturbance.

## Verse 441 :

साधुभिः पूज्यमानेऽस्मिन्  
पीनपीड्यमानेऽपि दुर्जनैः ।  
समभावो भवेद्यस्य  
स जीवन्मुक्तलक्षणः ॥ ४४१ ॥

sādhubhiḥ pujyamāne 'smin  
pīḍyamāne 'pi durjanaiḥ  
sama-bhāvo bhaved yasya  
sa jīvan-mukta-lakṣaṇaḥ

He who feels the same when his body is worshipped by the virtuous or tortured by the wicked is considered a Jivanmukta. [Verse 441]

- Reflect at physical / Verbal level.
- Jnani respected - Worshipped / Honored by others
- Materialist Interested in Lakshmi
- Jnani not carried away by Honors.
- Harassed / Taunted / Feared by Non-Spiritual people.
- Invisible blessing / Not Material benefit.
- Materialist don't say - Jnanis Are only for Biksha - Extra mouth to feed.
- Exhaustion of Papa Prarabda - Harassment
- Exhaustion of Punya Prarabda - Garlands
- Same people see me terrible, Maneesha Panchakam...

## Gita : 2<sup>nd</sup> Chapter :

सुखदुःखे समे कृत्वा  
लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व  
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā  
lābhālābhau jayājayau |  
tatō yuddhāya yujyasva  
naivam pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin/ [Chapter 2 - Verse 38]

योगस्थः कुरु कर्माणि  
सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा  
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi  
saṅgaṁ tyaktvā dhanañjaya |  
siddhyasiddhyōḥ samō bhūtvā  
samatvaṁ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

- Karma Yogi / Jnana have Samabahava, precariously existing Shaking Sambandha, no firm Support of Jnanam.
- Balancing of cycle by person who has recently learnt to drive...Some how balancing..
- Apekshika Samatvam - Karma Yogi - Deliberately practiced Samatvam will / Effort involved.
- Attyantika Sangatvam - Jnani not deliberate / Spontaneous / No effort - will involved 2<sup>nd</sup> Nature.
- Cyclist driving for years, Has Samatvam Nishta...



## Verse 443 :

विज्ञातब्रह्मतत्त्वस्य  
यथापूर्वं न संसृतिः ।  
अस्ति चेन्न स विज्ञात  
ब्रह्मभावो बहिर्मुखः ॥ ४४३ ॥

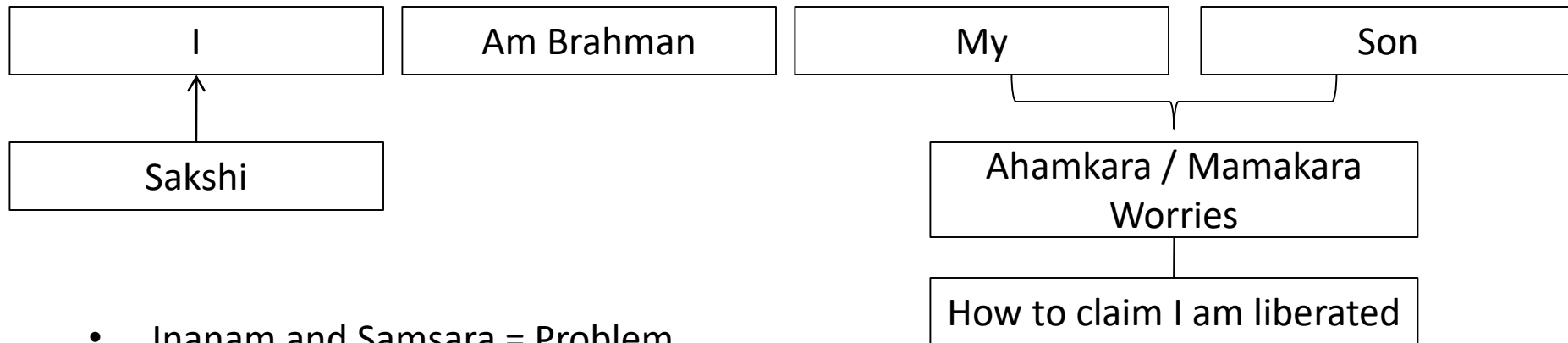
vijñāta-brahma-tattvasya  
yathā-purvaṁ na saṁsṛtiḥ  
asti cen na sa vijñāta-  
brahma-bhāvo bahir-mukhaḥ

For him who has realised the essence of Brahman, there is no reaching out for sense objects as before. If there is, then he has not realised Brahman. His senses still have an outgoing tendency. [Verse 443]

- Sakshi ever Mukta / Liberation my nature - Ahamkara Superimposed on Atma.
- I thought there is Samsara before, knowledge now, I know I am Sakshi.

## Teaching clear :

- Understood Aham Brahmasmi - But my son not all right!



- Jnanam and Samsara = Problem  
= Can't coexist
- Samsari Bahir Mukaha, Extrovert.

## Verse 448 :

अहं ब्रह्मेति विज्ञानतः  
कल्कल्पकोटिशतार्जितम् ।  
सञ्चितं विलयं याति  
प्रबोधात्स्वप्नकर्मवत् ॥ ४४८ ॥

aham brahmeti vijñānāt  
kalpa-koti-śatārjitaṁ  
sañcitaṁ vilayaṁ yāti  
prabodhāt svapna-karmavat

‘ I am Brahman’, with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

- Jnani = Enlightened / informed Ahamkara has Prarabda...
- Sanchita = All Punya / Karma... Fluctuated in past Janma.
- Prarabda = Small karma started fructifying in this Janma.
- Mature deposit of Prarabda
- Prarabdam can't be avoided
- Sanchita destroyed because of Aham Brahmasmi - Sanchita burnt, like radiation destroy cancer.
- Atma Jnana radiation destroys Sanchita 100's of Crores of Kalpa (Ages )
- Brahma's day = 2000 Chaturyuga  
= 1 Day of Brahma
- Like karmas done during dream
- When one wakes up from dream by Jnanam all karmas destroyed.

## Verse 449 :

यत्कृतं स्वप्नवेलायां  
पुण्यं वा पापमुल्बणम् ।  
सुप्तोत्थितस्य किं तत्स्यात्  
त्स्वर्गाय नरकाय वा ॥ ४४९ ॥

yat kṛtaṁ svapna-velāyām  
puṇyam vā pāpam ulbaṇam  
suptotthitasya kiṁ tat syāt  
svargāya narakāya vā

Can the meritorious acts or sinful deeds that a man has imagined doing in a dream take him to heaven or hell when he has awakened? [Verse 449]

- In dream - Great Punya / Papa / Karma done - Phalam in dream only.
- No Good / Bad - No Padma Bhushan...

## Verse 450 :

स्वमसङ्गमुदासीनं  
परिज्ञाय नभो यथा ।  
न श्लिष्यति च यत्किञ्चित्  
कदाचिद्भाविक्र्मभिः ॥ ४५० ॥

svam asaṅgam udāsīnam  
parijñāya nabho yathā  
na śliṣyati ca yat kiñcit  
kadācid bhāvi-karmabhiḥ

Being unattached and indifferent like sky, one is realised is never concerned in the least about actions yet to be performed. [Verse 450]

- Prarabda = Jnani unknowingly hurts - Does he get Punya / Papa.
- He has no Abhimana in Ahamkara, No Sankalpa for name and fame.
- Gathan Sunyasya - Muktavya Samagra - Pravisimyate...
- Karmas dissolve without Punya / papa.
- Only Drishta Phalam - Society gets benefit.
- Benefit - No Adrishtam - Punya / Papam
- Jnani - Knows I am Akarta Atma
- Asanga without relation with object of Karma / Instrument of Karma / Result of Karma.

Gita :

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 - Verse 27]

## Verse 451 :

न नभो घटयोगेन  
सुरागन्धेन लिप्यते ।  
तथात्मोपाधियोगेन  
तद्धर्मैर्नैव लिप्यते ॥ ४५१ ॥

na nabho ghata-yogena  
surā-gandhena lipyate  
tathātmopādhi-yogena  
tad-dharmair naiva lipyate

The sky, because of its contact with the Jar, is not affected by the smell of the liquor in it. So too, the Atman is not affected by the properties, the conditionings because of its contact with them. [Verse 451]

- Just as space doesn't do Action, all Action only in Space... can't Avoid Space.
- I don't do anything - In my presence all actions happen.

## I am space like 'Consciousness' :

- Abhimana Abava = Free from relations.
- Whether children will recognise contribution - Will they take care of me in old age is Abhimana Abava.
- Therefore Jnani never sullied / Tainted by karmas - Agyani.. Punya Phalam(Future)
- No Punya papa at any time
- No Accumulation of fresh karma
- Sanchita destroyed like dream, Agami will not come - Space example.

- Small space - Where pot of liquor was kept... Space will have no smell.
- Air can smell - Space not polluted.
- Similarly Jnani not affected by Agami Punya papa - Even though he is not associated with Upadhi.
- Jnani does karma - But not affected by Agami Punya Papam.

## Verse 452 :

ज्ञानोदयात्पुरारब्धं  
कर्म ज्ञानान्न नश्यति ।  
अदत्त्वा स्वफलं लक्ष्य  
इद्दिश्योत्सृष्टबाणवत् ॥ ४५२ ॥

jñānodayāt purārabdham  
karma jñānān na naśyati  
adatvā svaphalam lakṣyam  
uddiśyotsṛṣṭa-bāṇavat

That work which was performed before the dawn of knowledge and because of which this body is conjured up, is not destroyed, by the self-knowledge without Yielding its fruits just like an arrow shot at an object. [Verse 452]

- Jnani has Prarabda when you look at him from Ahamkara angle, Already started functioning before he became Jnani.
- At conception, Prarabda begins
- Sanchita has not started / Agami not started - Prarabda has momentum like fan - Existing momentum.
- Sukham / Dukham = Prarabda Phalam.
- Never ends without giving Phalam - Prarabda Arrow - Already released Unreleased arrows = Sanchita.
- Prarabda weakens heart - Not my will, Jnanam - Time bomb in every organ Eyes / Ears.



## Verse 453 :

व्याघ्रबुद्ध्या विनिर्मुक्तो  
बाणः पश्चात्तु गोमतौ ।  
न तिष्ठति च्छिनत्येव  
लक्ष्यं वेगेन निर्भरम् ॥ ४५३ ॥

vyāghra-buddhyā vinirmukto  
bāṇah paścāt tu gomatau  
na tiṣṭhati cchinaty eva  
lakṣyaṁ vegena nirbharam

Thinking it to be a tiger if an arrow is shot at an object, it doesn't then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

- Once tiger becomes Man in water, it can't stop - After releasing.
- Claims - Aham Brahma Asmi - Moksha - All 3 gone, Prarabda is Karma Phalam.
- Karma belongs to Karta.

## Therefore Jnanis Say :

- I am Absolutely free I am not diseased body / Sick Ahamkara - Ever free Sakshi.

## Verse 455 :

उपाधितादात्म्यविहीनकेवल-  
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।  
प्रारब्धसद्भावकथा न युक्ता  
स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ ४५५ ॥

upādhi-tādātmya-vihīna-kevala-  
brahmātmanaivātmani tiṣṭhato muneḥ  
prārabdha-sadbhāva-kathā na yuktā  
svapnārtha-sambandha-katheva jāgrataḥ

For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of Prarabda is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened. [Verse 455 ]

- Sakshi Pradhana Muni - Jnani / Sanyasi, transactions Minimum - Reaction based relationship with possession and people invokes transaction.
- Vyavahara Dominant life - More Ahamkara Dominant - For them refinement more important...
- Do more 'Nididhyasanam' - So that Raaga / Dvesha / insult will not affect you...
- Done Sarva Dharman Paritajya.
- Sakshi - Should be related to all bodies not only my body.
- Ahamkara claims one body as mine, Sakshi can never claim one body as my body.
- Therefore Sakshi has no Sambandha with Body / Mind.
- Therefore I am Pure Brahman / Consciousness.
- Sakshi looks at waker like dream.

## Verse 460 :

अजो नित्यः शाश्वत इति  
ब्रूते श्रुतिरमोघवाक् ।  
तदात्मना तिष्ठतोऽस्य  
कुतः प्रारब्धकल्पना ॥४६०॥

ajo nityah śāśvata iti  
brute śrutir amogha-vāk  
tad-ātmanā tiṣṭhato 'sya  
kutah prārabdha-kalpanā

The Self is 'Birthless, eternal and Undecaying', such is the infallible declaration of the Sruti. How can prarabdha be attributed to one abiding in the Self? [Verse 459]

## Atma has no Janma :

- Not focused on Ahamkara Personality, even when it is Functioning - But has no Abhimana.
- Brushing teeth not with Abhimana...
- Doesn't dwell on Husband hood / Fatherhood Therefore Sanyasa ideal.
- Grahasta involves Ahamkara, while performing role - Depending on Ashrama... Emphasises Sakshi.
- Sakshi Pradhana or Ahamkara Pradhana, Shankara Emphasises Sakshi Pradhana Jeevan Mukti.

## Sruti tells :

- I am Birthless.
- I don't have Parents / No duty.

## Katho / Gita :

- Na Jayate....
  - Nitya Deathless Seshataha - Eternal
- } I Sakshi

## Katho Upanishad :

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

na jāyate mriyate vā vipaścinnāyaṃ kutaścinna babhūva kaścit |  
ajo nityaḥ śāśvato'yaṃ purāṇo na hanyate hanyamāne śarīre || 18 ||

“The intelligent Atman is not born, nor does he die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

## Gita :

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

**Sruti Always tells truth :**

- Reveals my Svarupam as Sakshi... Doesn't claim - I am Jnani.
- Jnanam belongs to intellect... Buddhi does not claim I am Jnani.
- I am not Jnani / Ajnani - I am illuminator of mind - Which has Jnanam / Ajnanam.
- Sakshi Pradhana Jnani - Doesn't believe in exhaustion of Prarabdam.

## Verse 462 :

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।  
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।  
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६२ ॥

śarīrasy āpi prārabdha-kalpanā bhrāntir eva hi  
adhyastasya kutaḥ sattvam asatyasya kuto janīḥ  
ajātasya kuto nāśaḥ prārabdham asataḥ kutaḥ

To attribute prarabdha even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal? [Verse 462]

- Upto Verse 458 - 'Prarabda' belongs to Atma
- Verse 458 to 460 - Prarabda belongs to Body / Mind.
- Verse 462 - Prarabda not for Anatma also for Uttama Adhikari.

## Height of Jnanam - why?

### Gauda - Mandukya Upanishad :

- Real Vedanta only there.
- You have to accept existence of Anatma for Awakened person - Dream world doesn't exist.
- Recognised water / Birth of wave misconception - No death of wave.
- Water was is will be - Not total of Substance created.
- Atma was / is / will be - Mandukya Upanishad.

## Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।  
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |  
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 48 ||

No Jiva the ego centric Separative creatures is ever born. There does not exist any causes (Which can produce them as its effect) this (Brahman) is that highest truth where nothing is ever born. [3 - K - 48]

- World is Adhyasa - Superimposition status like dream / Rope Snake.
- What is existence for rope snake and dream is existence for this world also.
- My experience of world = Vedantic assimilation.
- Experience doesn't - Prove existence of a thing.
- Dream - Experience tangible - For Dreamer doesn't prove existence.
- In waking - Dream Nonexistent - Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |  
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [ Verse 23 ]

- Neha Na Na Asti Kinchana....
- No body / Sense organ - Then no Prarabda... till then Accept.
- Body / Mind / Viparita Bavana - Drop them in Nididhyasanam - Mananam
- Go on rubbing, Mithya rope Snake not important, is Sadhana.



**Revision :**

**Verse 462 :**

**1) Sanchita Agami :**

- All agree Jnani doesn't have Sanchita and Agami.

**2) Prarabda - 2 Approaches :**

- How Jnani looks at himself, I have 2 - Amshas.

Body / Mind	Sakshi
Ahamkara - Vyavaharika Satyam	Pure Consciousness Paramartika Satyam

- After Jnanam - Claim myself as Sakshi.
- Sakshi - Never done Sadhana / Sravanam... Sravanam - Done by Pramata.

**I Sakshi - Apramata :**

- No - Mananam / Nididhyasanam... No Emotional problems or Viparita Bavana.
- No Exhaustion of 'Prarabda' - No Punar Janma.
- Because I don't accept present Janma - Doesn't say I am Jnani.

**Ahamkara Pradhani Jnani :**

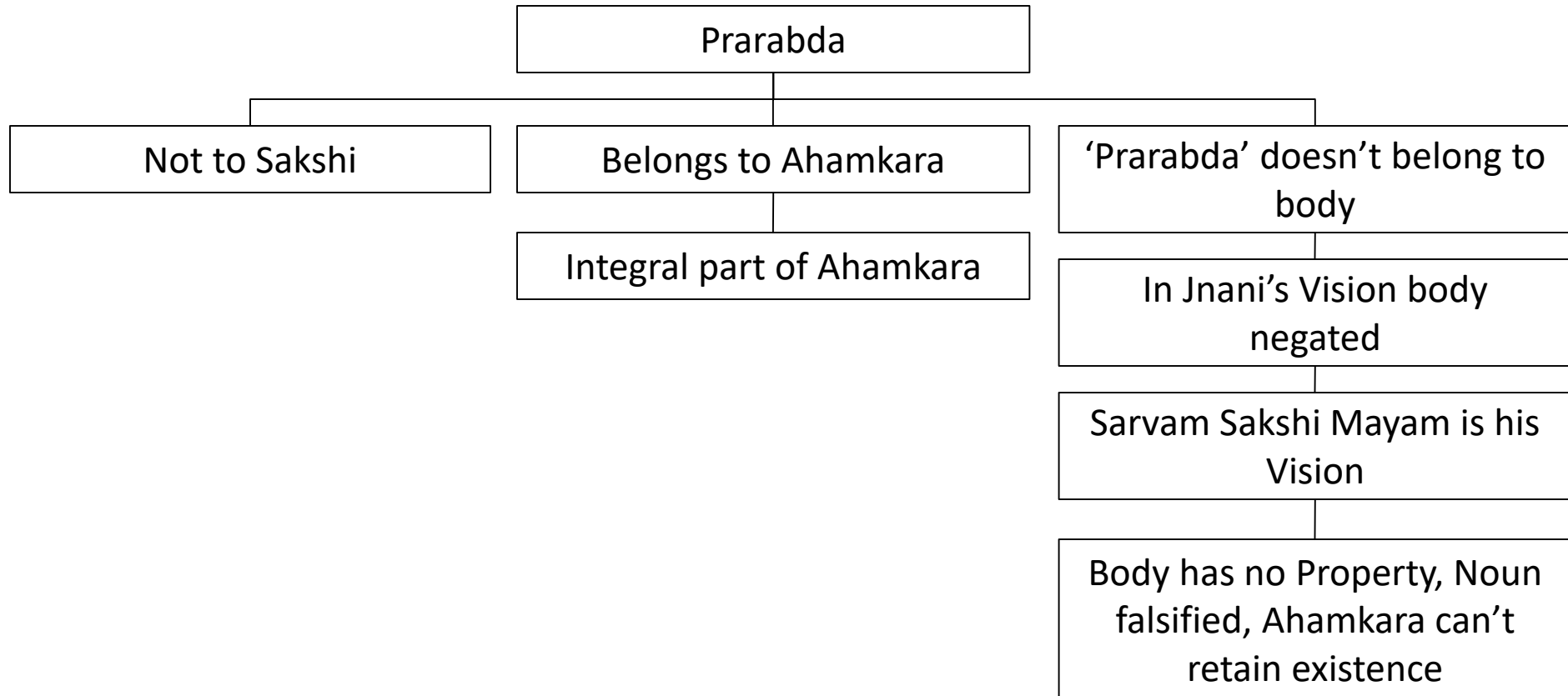
- I am Doing 'Nididhyasanam' - To claim Jnani - Have to claim Ahamkara.

Ahamkara Pradhana Person	Sakshi Pradhana Person
Has Prarabda	No Prarabda

- Difference not in Prarabdam but the way I Look at myself.

## Question :

- Prarabda belongs to whom?



- Accepting Prarabda is accepting existence of body - Accepting Dvaitam.
- In vision of Jnani - Body is as good as Dream - Adhyasa / Asat.

## Where is question of birth of body?

- Like talking of birth of rope snake - For ignorant - Rope snake has validity for sometime - Accept Arrival of rope snake its Arrival / Brand of Snake...
- After knowing rope... how to discover characteristics of snake??

## Similarly for Jnani :

- Prarabdam discussion - Indicates continuation of Delusion.
- Nonexistent Shariram, therefore no Janma for Nonexistent body / Unborn body - No Destruction / Death.

## Gita :

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

## Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,  
Ajo nityah sasvato'yaṃ purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- How to talk of Prarabdam of Birthless / Deathless body.

## Verse 463 :

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।  
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ।  
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ॥ ४६३ ॥

jñānenājñāna-kāryasya samulasya layo yadi  
tiṣṭhaty ayam katham deha iti śaṅkāvato jaḍān  
samādhātum bāhya-dṛṣṭyā prārabdham vadati śrutih

If the effects of ignorance are destroyed root and all, by knowledge, how does the body continue to live? Sruti, from a relative standpoint hypothesizes the work of prarabdha for those fools who entertain such doubts.[ Verse 463 ]

## Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा  
एतां दिशं ब्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी  
गन्धारानेवोपसंक्षेपमेवेहाचार्यवान्  
पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

tasya yathabhinahanam pramucya prabruyadetam devam gandhara etam disam vrajeti;  
sa gramadgramam prcchanpandito medhavi gandharanevopasampadyetai-  
vamevehacaryavanpuruso veda  
tasya tavadeva ciram yavanna vimoksye atha sampatsya iti. ॥ 2 ॥

And as someone may remove that person's blindfold and say, 'Gandhara is this way; go this way', and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the self. [6 - 14 - 2 ]

- Proves existence of Prarabda for Jnani.

## How to resolve contradiction?

Up :

- Talking to ignorant person - Remains in Vyavaharika Drishti alone.
- He can never accept fact that, there is only Brahman and there is nothing else other than Brahman.
- Sarvam Brahma Mayam Jagat, ignorant take Jnani as Sharira only.
- Upanishad - Comes down to level of Ajnani, Like talking about origin of Snake.
- As long as you see snake / Dream, have to talk about reality of Snake / Dream, Say Slokas for Swapna Parihara.
- As long as Ajnani looks at Jnani as Shariram, he has to be told how Shariram continues.

**Therefore Upanishad Says :**

- Jnani has Prarabda and Prarabdam Sustaining body and Sukham, Dukham, Disease, lives as per Prarabdam.

**Jnani will say :**

**Nirvana Shatakam :**

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
Mado Naiva Me Naiva Maatsarya-Bhaavah |  
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse 3]

### **Will not say it in open as people will think he is Mad!**

- He accepts plurality in Vyavahara - Thought / Doubt of ignorant person....
- In Vedanta its said - Whole creation born out of Agyam.
- Like rope snake... born out of rope ignorance.
- When Jnanam comes - Ajnanam and Products of Ajnanam go.
- Jnanena - Agyana and Agyana Karya Nasha.
- With rope knowledge - Rope ignorance goes and rope ignorance born snake goes.
- Advaita Agyanam should go away, and Agyana caused Dvaitam must go away.
- Means entire Universe must disappear.

### **Dakshinamurthy Stotram :**

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- Body is within world, Jnani - Negates world / Body.
- Therefore Jnani Shouldn't have a body.
- Body is duality... Duality is born out of ignorance - Ignorance is gone, Therefore duality should go and body should go.

### **Our Experience :**

- After Jnanam - Body continues to exist for Jnani.

### **How to explain continuity of body of Jnani?**

- Jnanam destroys all duality but Prarabdam continues for sometime.

### **Switch off Fan :**

- Electricity withdrawn.. Because of Momentum of ignorance... effect of ignorance... little Bit of Prarabdam continues... 10 - 20 - 30 Years..
- Jnani doesn't see continuity of body.
- What we call body is nothing but Brahman.

## **Ordinary Person :**

- By Knowledge, product of ignorance - Body along with ignorance destruction takes place.
- If body is born out of ignorance then it should go...
- Anything not born out of ignorance is Satyam. 2 Satyam's - Brahman and Body.

## **Where is Advaitam?**

- Advaitam can be established only if we say - Body is born out of ignorance.
- How body doesn't go by knowledge.
- This is doubt - Because of dull intellect, because of Non-Assimilated teaching.
- Answer to those people, with external Vision, Sruti temporarily accepts Prarabda.
- Only from superficial Drishti, Vyavaharika Drishti, Prarabda continues after Jnanam.
- From Paramartika Drishti - No Prarabdam Ever.
- Existence of Prarabda - No question of continuity.

## **To satisfy dull Intellect :**

### **What is Paramartika Drishti?**

- By Accepting continuity of Deha, Sruti doesn't want to convey absolute reality of body.

## **For Wise :**

- No Shariram / No Prarabda with Verse 464 - Prarabda over.



## Conclusion :

For ordinary people	From Jnanis Angle
Prarabdam is there for Jnanam	No Prarabda

## Verse 479 :

वेदान्तसिद्धान्तनिरुक्तिरेषा  
ब्रह्मैव जीवः सकलं जगच्च ।  
अखण्डरूपस्थितिरेव मोक्षो  
ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ ४७९ ॥

vedānta-siddhānta-niruktir eṣā  
brahmaiva jīvaḥ sakalaṁ jagac ca  
akhaṇḍa-rūpa-sthitir eva mokṣo  
brahmādvitīye śrutayaḥ pramāṇam

The final opinion of all discussion of Vedanta is, That the Jiva as well as the entire universe are Brahman alone, that liberation means to be rooted in Brahman, the indivisible entity. (The statement) That Brahman is Non-dual has its authority in Sruti. [Verse 479]

## Condensation of Vedanta :

- Sutra Rupam Nirukti / Gist capsule Definition.
- Whole Universe and Living beings (Jivas)

Achetana Prapancha	Chetana Jeeva
Bogtru	Bogya Prapancha - Including Ishvara

- Everything is Brahman - No Jagat / Jiva / Ishvara



Nama / Rupa(Divisions belong to Nama Rupa)

## Other than Brahman :

- Substance one
  - No Matter in Vision of Vedanta.
  - There is only 'Consciousness' no Matter.
  - Sarvam Brahma Mayam Jagat.
    - Idam Sarva Braheiva
    - Braheiva Idagum Sarvam
- } Vedanta

## Warning :

- There is Brahman which is everything.
- Atma Eva Idagum Sarvam
- Consciousness not Object - You Yourself.

## Say :

- I am all / Everything - Akhanda Rupa Sthithi
- I Put Vesham of Jiva / Jagat / Ishvara.

## Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋता३स्य ।  
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
यो मा ददाति स इदेव मा३ वाः ।  
अहमन्नमन्नमदन्तमा३न्धि ।  
अहं विश्वं भुवनमभ्यभवा३म् ।  
सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,  
aham-annam-aham-annam-aham-annam,  
aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
aham-asmī prathamajā ṛtā3-sya,  
pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
yo mā dadāti sa edeva mā3 vāḥ,  
aham-annam-annam-adantamā3-'dmi,  
aham viśvaṁ bhuvanam-abhya-bhavā3m,  
suvarṇa jyotiḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Aham Annam - Knower
- Annadaha - Known
- Sloka Krutu - Connecting Linking Factor.
- Remaining with Akhanda Rupa Sthithi.

### I am individual 'Consciousness'

- Deliberately remember initially later through wisdom like Tambura Sruti.
- Live in the world but live with Sruti - I am all.

- Moksha = Not knowing / Remembering is Samsara.
- During vacation don't forget Samsara, non forgetfulness of knowledge = Moksha.

### **What is source of this knowledge for Nondual Brahman?**

- Nirvikalpa / Intuition / Mananam / Vedanta Shastra - Sravanam.
- Expert Patanjali conclusion - Everything is Dvaitam / Ashtanga Yoga / Expert in Nirvikalpa Samadhi not Advaita Jnanam.
- Operate Sruti through Sravanam→ Summary of Vedanta Brahma Satyam(Guru is silence)

## Verse 489 :

धन्योऽहं कृतकृत्योऽहं  
विमुक्तोऽहं भवग्रहात् ।  
नित्यानन्दस्वरूपोऽहं  
पूर्णोऽहं त्वदनुग्रहात् ॥ ४८९ ॥

dhanyo 'ham kṛta-kṛtyo 'ham  
vimukto 'ham bhava-grahāt  
nityānanda-svarūpo 'ham  
purno 'ham tvad-anugrahāt

Blessed am I , I have reached the Fulfilment of my life and am free from the 'Shark' of transmigration. I am the embodiment of eternal bliss, I am the infinite, all by your grace.  
[Verse 489]

Previous I	New I
- Suffering	- Blessed / Fortunate / Richest / Most fortunate - Inner wealth of Vidya Dhanam

- I am rich... / Fulfilled not goaded by incompleteness.
- Action - Born out of fullness not for fullness.
- Free from inner pressure of Rat race of Pravirthi / Nivirthi... indicated by stress and Anxiety... Cause of Samsara.

## Nitya Ananda Svarupam :

- Ever there Ananda... Wisdom based Ananda lasts till wisdom lasts.

## Poornoham :

- Full and complete - No wanting / Missing / Lacking nothing in life.
- I have all this because of Gurus Grace.

**Revision :**

**Verse 480 - 520 :**

- Owning up of teaching
- 'Nididhyasanam' Slokas.

## Verse 518 :

स्वाराज्यसाम्राज्यविभूतिरेषा  
भवत्कृपाश्रीमहिमप्रसादात् ।  
प्राप्ता मया श्रीगुरवे महात्मने  
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ ५१८ ॥

svārājya-sāmrajya-vibhūtir eṣā  
bhavat-kṛpā-śrī-mahima-prasādāt  
prāptā mayā śrīgurave mahātmane  
namo namaste 'stu punar namo 'stu

By the Supreme Majesty of your grace, I have gained the grandeur of the Sovereignty of self-effulgence. O Noble teacher! Salutations to thee, again and again. [Verse 518]

### Accept Ahamkara as Inevitable :

- Catch Ball and Take it Backward in Cricket - Reduces impact.
- Resistance to Prarabda Creates impact, understand nature of Prarabda / Ahamkara.
- Samsara is intrinsic Nature of universe.
- Reduction of Resistance is reduction of Impact.

Ahamkara Angle	Atma Angle
Acceptance is there	Wisdom

= Jeevan Mukti

### Who is responsible for Jeevan Mukti?

- Bhagawan and Shastras grace = Eternal - Materialises if Guru is there to transform into Wisdom.

### Namaskara :

- Sishyas Grace
- Silently Acknowledged expression of Gratitude.



<b>Vedanta</b>	<b>Guru</b>	<b>Ishvara Provides Setup</b>
Coke Bottle	Bottle Opener	Conditions for Vedanta to work Brings 3 Together

**1<sup>st</sup> Part of life for gaining knowledge, After gaining knowledge - Express Gratitude.**

<b>Svarajya Moksha</b>	<b>Samrajya</b>
	<ul style="list-style-type: none"> <li>- Kingdom of Empire of Moksha</li> <li>- Attained</li> </ul>

<b>Ahamkara</b>	<b>Atma / Aham</b>
<ul style="list-style-type: none"> <li>- Ever Baddaha</li> <li>- Never Claim Moksha from Ahamkara Angle</li> </ul>	<ul style="list-style-type: none"> <li>- Ever Muktaha</li> <li>- Never claim Bandaha from Atma Drishti</li> </ul>

- Clarity of Vision - Releases me...

**That Inner freedom I have got :**

- To get this inner freedom I have Made Myself Available.

## Verse 525 :

स्वमेव सर्वथा पश्यन्म  
मन्यमानः स्वमद्वयम् ।  
स्वानन्दमनुभुञ्जानः  
कालं नय महामते ॥ ५२५ ॥

svam eva sarvathā paśyan  
manyamānaḥ svam advayam  
svānandam anubhuñjānaḥ  
kālaṁ naya mahāmate

O Noble one! Beholding the self, always contemplating upon the self which is non-dual and enjoying the bliss of the self, you should spend your time. [Verse 525]

- Teaching gives required light.

### Guru :

- Can give regular warnings
- Student to develop wings.

### World :

- Fluctuating Nama / Rupa
- Fleeting.

### Essence Atma :

- Sarva Butasta Atmanam, Sarva Butani Atmanam.
- Don't lose sight of Screen while Appreciating movie, Movie moves you from Reality.
- Life is Movie on Screen of Atma.
- When Situations fine - No Samsara
- Medicine - When Imbalance.



- 446

## Verse 577 :

इति श्रुत्वा गुरोर्वाक्यं  
प्रश्रयेण कृतानतिः ।  
स तेन समनुज्ञातो  
ययौ निर्मुक्तबन्धनः ॥ ५७७ ॥

iti śrutvā guror vākyam  
praśrayeṇa kṛtānatiḥ  
sa tena samanujñāto  
yayau nirmukta-bandhanah

Hearing the words of the teacher, the disciple prostrated to him with reverence, and obtaining his permission, went his way, freed from bondage. [Verse 577]

## Gratitude to God / Guru / Vedanta - Don't forget in life :

- God brings me to Guru
- Guru brings me to Vedanta
- Vedanta brings me to my self
- When I use Vedanta, what do I see.
- I have come back to Myself, My journey ends with My self, Freed from Samsara!

## Verse 578 :

गुरुरेव सदानन्द  
सिन्धौ निर्मग्नमानसः ।  
पावयन्वसुधां सर्वा  
विचचार निरन्तरः ॥ ५७८ ॥

gurur eva sadānanda-  
sindhau nirmagna-mānasaḥ  
pāvayan vasudhām sarvām  
vicacāra nirantaraḥ

And the teacher, his mind immersed in the ocean eternal bliss, forever wandered about, indeed blessing the whole world. [Verse 578]

### **Sishya left Guru - Guru independent - Went his way!**

- Guru = immersed in Atmanaha...
- In ocean of eternal Ananda / Ocean moved from place to place.
- Purifying minds of disciples of ignorance impurities.

## Verse 579 :

इत्याचार्यस्य शिष्यस्य  
संवादेनात्मलक्षणम् ।  
निरूपितं मुमुक्षूणां  
सुखबोधोपपत्तये ॥ ५७९ ॥

ity ācāryasya śiṣyasya  
samvādenātma-lakṣaṇam  
nirupitaṁ mumukṣuṇām  
sukha-bodhopapattaye

Thus, by means of a dialogue between the teacher and the disciple, the Atman has been indicated for the easy comprehension of Seekers after liberation. [Verse 579]

### Shankaras Parting Advice :

- I taught you nature of yourself.
- Your own nature I revealed
- Mumukshu = Ready and Questions problem.

## Verse 581 :

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-  
खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।  
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शयन्त-  
येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ ५८१ ॥

samsārādhvani tāpa-bhānu-kiraṇaprodhbhūta-dāhavyathā-  
khinnānām jalakāṅkṣayā maru-bhuvi bhrāntyā paribhrāmyatām  
atyāsanna-sudhāmbudhiṁ sukhakaraṁ brahmādvayaṁ darśayant-  
yeṣā śaṅkara-bhārati vijayate nirvāṇa-sandāyini

For those who are afflicted in this Samsara by the burning pains caused by the scorching sunrays of the threefold sorrows (Adhyatmika, Adhidaivika and Adhibhautika), and those who, in delusion, roam in a desert in search of water, for them here is the glorious message of Shankara pointing out the ocean of nectar, the non-dual Brahman, within easy reach, in order to lend them to liberation. [Verse 581]

## Samsari in long journey thirsty :

- Vivekachoodamani is pure water for thirsty from Beginningless time Anantha Kodi Janmas...
- Going through desert land - Drinking water of Ananda.
- Desert = world
- Water = Mirage water = Fake Ananda
- Scorched by sufferings of Samsara, Seek some Ananda.

## Upanishads :

- Gives real water
- Brahmananda water - Available closely - Let Vivekachoodamani serve thirsty people.<sup>450</sup>